THE Right Rule of a Religious Life:

OR,

The Glasse of Godlinesse.

Wherein euery man may behold his imperfections, how farre hee is out of the way of true Godlinesse, and learne to reduce his wandring *steppes into the pathes of true Pietie.*

In certaine Lectures vpon the first Chapter of the Epistle of S. IAMES.

THE FIRST PART.

By WILLIAM EST Preacher of Gods Word.

TIT. 3 8.

These things I will thou shouldst affirme, that they which haue beleeued in God might bee carefull to shew forth good workes; these things are good and profitable vnto men.

LONDON,
Printed by *Nicholas Okes*, and are to bee sold by *Richard Lea* at his Shop on the North entry of the Royall Exchange. 1616.


BIBLIOTHECA

Reuerendo Admodum in Christo Patri ac colendo Domino Clarissimo vtiq; viro, GVILLIELMO Episcopo Exonienſi, GVILLIELMVS ESTVS Salutem exoptat precaturq; perpetuam.

QVAM PRIMVM *me operi accingere ſum aggreſſus, vt hanc diuiniſſimi Apoſtoli epiſtolam ad populum illuſtrarem; (Reuerendiſſime & Ornatiſſime Domine) protinùs tot egregijs pietatis documentis refertam, tot tamq; varijs & inſignibus ad vitam Chriſtianè inſtituendam, promouendamq; ſcatentem locis perſpexi, vt ſi quis pro rei dignitate expendere, & exactè explicare velit, vix*

vllum dicendi finem aliquando inueniet & vnde exordiri potissimum debeat, planè nescius, hærebit statim vix vltra progredi valens.

(cundum:

Ouid. lib. 5. Fast.

Vt stat & incertus, qua sit sibi nescit
Cum videt ex omni parte viator iter.

Veluti & in prato quodam varijs floribus ornato, florem omnium pulcherimum fragrantissimumq; reperire, & decerpere, non admodum promptum est, ob pulchritudinis & fragrantiæ æqualitatem, alio nimirum alias olfactum, & aspectum ad se distrahente, atq; adprimùm eum decerpendum alliciente: Hoc illi euenire certum est qui tot argumentorum fœcunditate, locorum copia, sententiarum grauitate abundauerit, quot Diuinus noster Apostolus suppeditare locupletissimè poterit sagaci & industrio rerum sacrarum perscrutatori. Si itaq; Phocion quidam (referente A. Gellio) ex Peripatetica disciplina haud ignobilis librum suum, si & Philostratus Dionem Sophistam inscripsit & appellauit ἀμαλθείας κέρας velut omni genere virtutum expolitum;

politum; æquore sane iure huius Apostoli oracula diuino afflatu conscripta, cornu copiæ appellari meruerunt. Hæc quidem cum animo mecum volutare cœpi, (præsertim, expertus in hisce exulceratissimis temporibus quam sit periculosum aliquid literis mandare, idemq; populo legendum proponere) mihi statim in mentem venit cœptis desistere, ne tanto labori vel saltim inuidorum telis succumbere, & cedere sim coactus. Quorum rabidos latratus, rictusq; verè caninos, cum multi viri doctissimi, omniq; literarum genere exultissimi tinuerint, opera, ac labores suos perpetuo silentio cum magno Ecclesiæ damno, sepelierunt, & obruerunt. Sed quoniam neq; ab imperita multitudine pendere, neq; inuidorum voces pertimescere debent, qui studia & curas ad Dei gloriam, & Ecclesiæ emolumentum retulerunt: tandem animum resumpsi & (vt ingenuè fatear) vicit pietatis amor, vicit Deus ipse, ardua quamuis sit via, non metuit virtus inuicta laborem, vt olim eccinit poeta. Te autem (Reuerendissime vir, mihiq; multis nominibus colendissime) ex omnibus selegi cui me & labores

meos consecrarem, tu enim es, & egregius bonarum literarum fautor, & acerimus religionis propugnator. Itaq; vt qui subdio solem non ferunt, in mœniana vmbracula se recipiunt: sic certè cum grauissimos æstus inuidiæ pertimescerẽ, in tui nominis præsidium me contuli, veritus non defuturos Aristarchos seueriores, aduersus quos vix tutum inuenietur Herculis scutum, è numero præsertim illorum, qui minime dijudicare possunt quid distant æra lupinis, vt dicit Flaccus. Non me clam est, quam sit hoc leuidense munusculum magnitudinis tuæ impar, verùm fore confido te nostrum laborem vt certissimum meæ erga te obseruantiæ quoddam Mnemosynon approbaturum, nec non ingenij mei (quod sentio quam sit exile) qualemcunq; ac penè abortiuum fœtum accepturum, gratumq; habiturum. Deum Optimum maximum summis deprecor votis, vt te patriæ, cathedræ huic, nobisq; diu incolumem seruet.

Amplitudini tuæ deditissimus,

GVILLIELMVS EST.

¶ To the Christian *Reader.*

IT is an vsuall Apology (Christian Reader) made for the diuulging of bookes : *That it was at the motion and vrgent importunity of friends*; complaining also that the Print is pestered, and the Presse oppressed already with an exceeding multitude of Writers : which one rightly compareth vnto Guests bidden vnto a sumptuous feast, which, for fashion sake, will seeme to dislike with the excesse and variety of dishes, as

ſuperfluous, and yet their appetite inuites them to feed on euery kind of meate. This excuſe is no leſſe triuiall then friuolous; and the beſt Apology (in my iudgement) that we can make is, the iniquity of theſe times, wherein the arrogant Athieſt, the looſe Libertine, the ſhallow conceited Schyſmatick, the peſtilent Papiſt, the carnall Profeſſour, &c. ſeeme to breathe forth their infectious blaſts, and proclaime defiance to Gods glory, and true Chriſtian piety: This indeed ſhould rouſe vp, and awake, the Tribe of *Leuy*, to gird their ſpirituall ſword vpon their thigh, to *fight, the good fight of the Lord, in ſeaſon and out of ſeaſon,* againſt the monſters of this age, by Preaching, Writing, by all meanes,

1, Tim. 1. 18

to

to labour, *Ornare Spartam quam nacti ſunt*, and ſtriue to cut off the head of this curſed *Hydra*, and reduce *Syon* to her perfect beauty, that ſhee may ſhine as a pure and vncorrupt Virgine to bee preſented vnto her Bride-groome Ieſus Chriſt. This ex- 2. Cor. 11 2.
ceeding growth of ſathans ſeed, which ſeemeth to bee euen ripe for Gods reuenging ſickle, ſhould ſtirre vp Gods Watch-men (conſidering the great charge they ſuſtaine, and the ſtrict account ſhall bee required at their hands) to bee euer vigilant, to ſtand in the gappe, with the ſword of the Word ready drawne, leaſt their Maiſter *comming in a day they thinke not, and in an houre they are not aware of*, finding them ſecure and careleſſe, *ſhall giue* Luk. 12. 45
2. Tim. 2. 3

them

them their portion with the vnbeleeuers: This ſhould moue vs, I ſay, to bee Souldiers, not Sluggards, to ſtand euer in *Paleſtra, non in Orobeſtra, To fight the Lords Battell, as the good Souldiers of Ieſus Chriſt,* and not to ſit as idle ſpectators, taking delight to behold the inundation of iniquity. And this indeed is a iuſt and irrefragable Apology (neuer gainſaid of any that is truely religious) in defence of my ſelfe and others, which in tender zeale of Gods glory do enter the liſts, and challenge the combate, to encounter with the monſtrous ſins of this age, by Prayer and Preaching, Writing, and all ſpirituall Artillery. The Lord giue a powerfull working to his bleſſed Word: If there bee any which being puffed

puffed vp with a proud conceit of their owne gifts (as theſe exulcerate times are full of enuious Critickes, ~~which cannot~~ looke with a right eye vpon the doings of others, but with their Canine tooth muſt needes bee biting) ſhall not vouchſafe theſe my poore labours the reading, let them know I haue not laboured for ſuch, but to profit the vnlearned, the ſimple, and ignorant: Such *as haue need of milke and not of ſtrong meate: not hiding my talent in the earth, nor laying it vp in a napkin with the vnprofitable ſeruant.* Theſe firſt fruits of my labours vpon this excellent part of Scripture, I haue intituled, *The Glaſſe of Godlineſſe*, becauſe the Apoſtle, in this Epiſtle chiefly, inſiſteth vpon good workes and a godly life,

Heb.5. 12.
1.Cor. 3.2.
Mat 25.25
Luk.19.20.

life, as the inſeparable fruits of a liuely & iuſtifying faith, wherin euery one may ſee his blemiſhes, how farre exorbitant his ſteppes are from the pathes of piety, and indeuour by Gods grace to reforme the ſame. And whatſoeuer thou ſhalt finde defectiue, or omitted, in this firſt Part, ſhall, by Gods aſſiſtance, be ſupplied when I come forth with the reſt. In the meane time, (Gentle Reader) I requeſt thee diligently to peruſe, religiouſly to vſe, kindly to accept, and fauourably to interpret, this little Mite, which I offer to the Treaſury of the Church, in ſincerity of heart, for the furtherance of a godly life. And ſo I conclude with this of the wiſe ſonne of

Chap. 33. 15.16. *Sirach: I am awaked vp laſt of all, as one that gathereth but after*

others

others in the Vintage, in the blessing of the Lord I am encreased, and haue filled my wine-presse; yet, like a Grape-gatherer, I haue not laboured for my selfe onely, but for all them that seeke knowledge.

Tanquam is qui spicas legit post messores.

Thine in the Lord,

WILLIAM EST.

De

De Speculo Pietatis, GVIL. EST.

Sunt duo quæ coniuncta diù consistere nolunt,
Naturâ a numeris dissiliente suis: (cors,
Cor & lingua hominis, quorũ est concordia dis-
Et peruersa procax & simulata loqui.
Sunt duo quæ disiuncta diù persistere nolunt,
Virtute ad numeros se reuocante suos.
Sancta Fides & Amor, quibꝰ est sic mutua vita,
Vt nequeant (vno non moriente) mori:
Quatuor hæc, pia mens, placida & S. piëtia iũgat:
Et veræ Speculum Relligionis erit.
Gratia larga Dei sua munera non mutilabit,
Aut totum, aut plusquam tu petis, ille dabit.

Geo. Salteren.

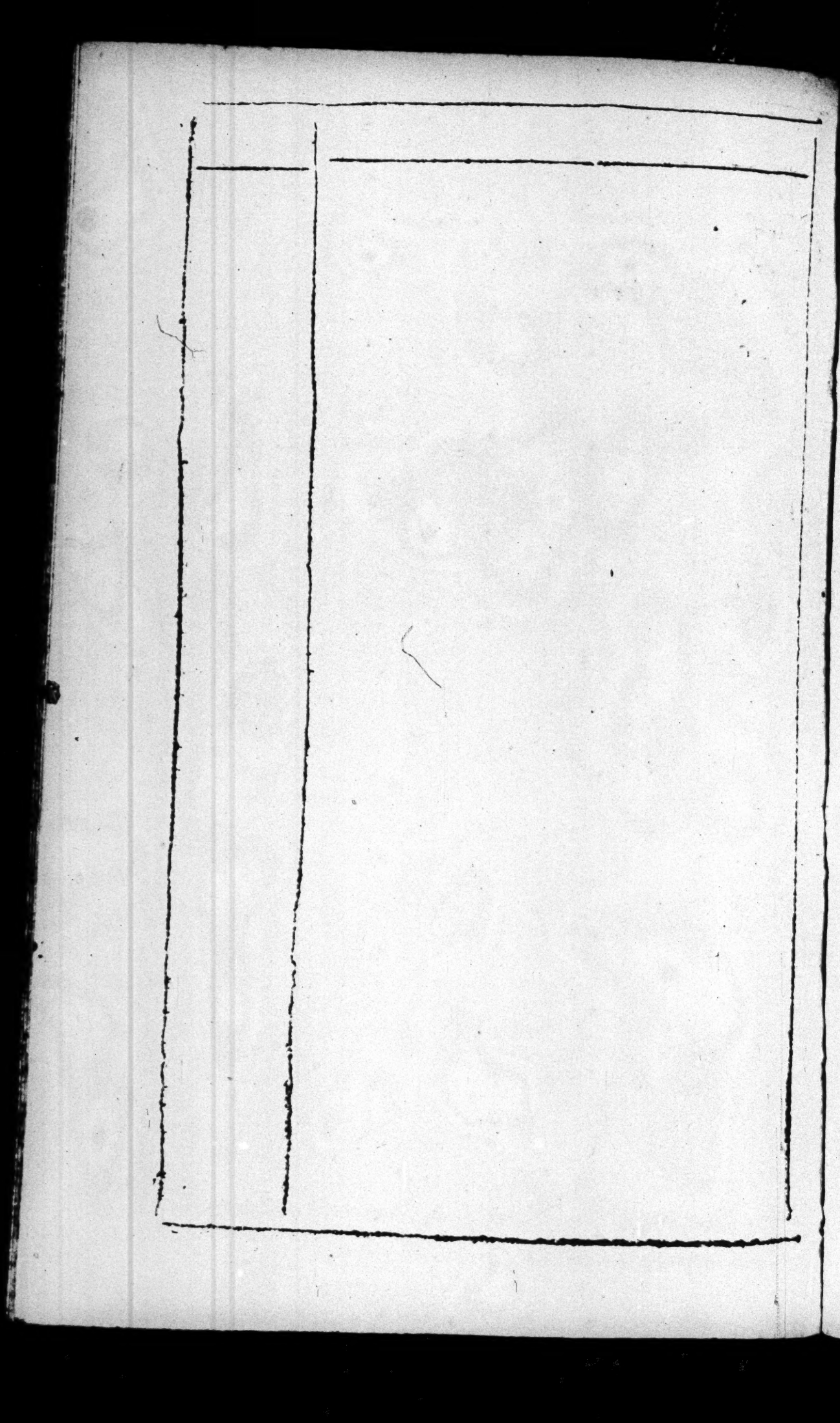
De

De ſcopo vitæ hominis Chriſtiani Tetraſtichon.

PRæfixus tibi quis ſcopus eſt? Reuerenter Ieſu
Vt prompta ſemper lingua animoq; colam:
Tum quemuis ſtudeam verbis opera q; iuuare,
Et cautam ne me, otia tarda premant.

Pietatis præclara remuneratio. Hexaſtichon.

CApturo piſces hamata in littore ſeta,
Nafrauga forte hominis calua prehẽſa fuit:
Qui caput auulſum membris miſeratus, inermi
Proſubigens fecit vilia buſta manu.
Pondus vbi inſoſſi terra graue repperit auri,
Gratia ſic iuſtis nulla boniſq; perit.



THE RIGHT RVLE OF A RELIGIOVS LIFE:

OR, THE GLASSE OF GODLINESSE.

THE FIRST SERMON.

Iames *a seruant of God, and of the Lord Iesus Christ, to the twelue Tribes which are scattered abroad, salutation.*

HE beginneth first with the Inscription or Title of the EPISTLE, wherein are three things;

1 The name and office of the Authour.

2 To whom he writeth.

3 His Salutation.

For the first, there are two things to be considered; his name who he was, and his office. His name he expresseth that it was *Iames*. I find that among some ancient Writers, there hath beene some controuersie heereabout; some affirming, that there were three of his name, and all *viri Apostolici*, Apostolicall men, and that it is vncertaine to which this Epistle is to bee ascribed: the first they say was *Iames* the brother of *Iohn*, and sonne of *Zebedee*, *whom Herod killed with the Sword.* Acts 12. The other they would haue to be the sonne of *Alphæus*, who had to his brethren the Apostles, *Simon* and *Iude*. The third they thinke was one of the 72. Disciples, and called, the Brother of the Lord; and to this opinion seemeth to leane *Eusebius*, and citeth for his proofe *Clemens Alexandrinus*, & *Hegisippus*, to which *Epiphanius* and *Ambrose* consenteth. But against these, we oppose the vniuersal cõsent of the whole Church, which proueth, that there were only but two of this name of the number of

of the Apoſtles & Diſciples, ſo doth Saint *Hierome* and *Beda*. To this agreeth (beſides many other) the ſixt generall Councell of 227. Biſhops, and other Greeke Fathers aſſembled *Anno Dom.* 684. and the whole conſent of the Greek and Latin Church. This *Iames* then was ſonne of *Alphæus* a holie man, and *Mary* the daughter of *Cleopha*, coſin-germane to the Virgine *Mary*, as Saint *Hierome* in many places affirmeth. He was called *Iames* the Leſſe, as the Greekes vſe the word in the Poſitiue degree, not that he was inferiour in zeale or authoritie vnto the reſt of the Apoſtles, but becauſe he was leſſe of body, and ſhorter of ſtature then the other *Iames* the brother of *Iohn*. Hee was alſo called *Iames* the Iuſt, by reaſon of the moſt excellent gifts of the Holy-ghoſt, and moſt ſingular vertues that ſhined forth in him. For as *Hegiſippus* witneſſeth, who ſucceeded the Apoſtles, that he was holy from his Mothers wombe, after the maner of the Nazarites, hee neuer dranke

Hier. contr. Heluidium.
Beda ſuper 1. Act.

Hegiſippus

wine nor ſtrong drinke, the Raſor neuer came vpon his head, he abſtained from Oile and Baths, hee neuer wore a Wollen, but a Linnen veſture called a *Syndon*, with continuall praier his knees were growne ſo hard as a Camels skinne: he was had in ſuch holy reputation among the people, that they preſſed to touch the hem of his veſture. He was called alſo the
Galat.1. Brother of the Lord, not as ſome Greeke Writers vntruely ſuppoſe that hee was the ſonne of *Ioſeph*, by his firſt wife, before hee tooke the bleſſed Virgine, but becauſe he was the ſonne of *Mary Cleopha* coſin germane to the Virgine *Mary*, and ſo CHRISTS kinſman, and therfore his Brother after the manner of the Hebrews, which call them that are of their next bloud, Brethren, as *A-*
Geneſ.13. *braham calleth his nephew Lot, Brother.* and *Laban* calleth *Iacob*, his Coſin,
Geneſ.29 *Brother.* Thus the Hebrewes called them Brethren, that were of affinitie and kindred, in which reſpect *Iames* is called the Lords Brother, only becauſe

cauſe hee was his kinſeman after the fleſh. He was the firſt Biſhoppe of *Hieruſalem*, appointed by the Lord himſelfe, as *Clemens* writeth, and conſtituted by the reſt of the Apoſtles. The Iewes, for his admirable holineſſe of life, permitted him to come into the *Sanctum Sanctorum*: he wore on his head, the *Petalon*, that is, *Epiſcopi inſigne*, the Biſhops marke or attire, as *Hegiſippus* and *Clemens* write; he gouerned the Church with great praiſe for the ſpace of thirtie yeares, and was at laſt martyred, being caſt from a Pinnacle of the Temple, and afterward his braines daſhed out with a clubbe. This teſtimonie (Brethren) ſhould procure no little authoritie with the hearers of this Epiſtle; & attention: for who is ſo blockiſh and fooliſh which will not reuerence ſo great an Apoſtle, an Ambaſſadour of the eternall Sonne of GOD, by the teſtimony of the Iewes themſelues a moſt holie man, the firſt Paſtor of the firſt Church, ordained by Chriſt himſelf to preach

Clemens.

his Goſpel? Notwithſtanding there haue not wanted ſome (ſuch is the policie of Sathan) which haue gone about to diſcredite the authoritie of this Epiſtle, as if it ſhould not proceede from *Iames* the Apoſtle, that (as I may ſay with *Tertullian*) *Firmos fatigarent, infirmos caperent, medios cum ſcrupulo dimitterent*: That they might weaken the ſtrong, inſnare the weak, and the reſt let goe with ſuſpenſe.

Tertul. libr. Præſcript.

Their firſt reaſon.

First (ſay they) he calleth not himſelfe an Apoſtle, but a Seruant of Ieſus Chriſt. This reaſon is very friuolous: Saint *Iohn* calleth himſelfe neither the Seruant nor Apoſtle of Chriſt, ſhould wee therefore conclude, that *Iohn* was neither the Apoſtle nor the Seruant of Chriſt? Were not this abſurd? By the like reaſon we might inferre, that Saint *Iude* was no Apoſtle, becauſe hee termeth himſelfe the Seruant of Chriſt, and brother to this *Iames*. If a King in his Title ſhould call himſelfe the Seruant of God, and omit the name of his Kingdome, were he not

1 Ioh. 1.

not therefore a King? Away with such friuolous reasons.

Another as fooliſh a reaſon they haue, that this Stile ſauoureth not of the *Hæbraiſmus*, or *Hebrew* phraſe, as is expected of ſo great an Apoſtle, and firſt Biſhop of Hieruſalem. To this I anſwer, as *Cicero* did once; *vappis, ac lippis & in tenui farragine mendacibus*: To the rabble of liars, dizzards, and pur-blinde perſons it ſeemeth ſo, but to ſuch as are well acquainted with the *Hebrew Idiome*, it ſeemeth farre otherwiſe. Indeede, it was not expedient, that hee being by Nation and Tongue an Hebrew, and yet writing in Greeke, ſhould be tyed to the tropes of the Hebrew tongue: Againe, ſeeing hee had receiued of the Holie-ghoſt, the gift of all Tongues, it was no hard thing for him to abſtaine from the obſcure *Hebraiſmus*, and to vſe the more plaine Greeke phraſe; and laſtly, it is falſe, that hee vſeth no Hebrew phraſe: for *gignere verbo veritatis*, To beget with the word of Trueth, is a

Their other reaſon.

Actes 2.

Verſe 18.

plaine *Hebraiſmus*, vſed for the true doctrine, as *filius perditionis*, the ſon of perdition, for *filio perdito*. Againe, hee calleth the Goſpel the Law of
Verſe 25. Libertie, after the Hebrew phraſe, for a perfect Law which bringeth true liberty to the beleeuers and followers thereof. Againe, *generare mortem*, after the manner of the Hebrew phraſe, to bring certaine and preſent deſtruction, and ſuch like.

2 Next, he expreſſeth his office and profeſsion, which is the ſecond part of this *Epigrapha*, *The Seruant of God*. But why; omitting the name of Apoſtle or Diſciple, calleth he himſelf *The Seruant of God*? Surely (as the Learned do anſwer to this queſtion) when he might haue termed himſelfe an Apoſtle, an Ambaſſadour of the high God, the brother of our Lord, or any more lofty Title; he chooſeth rather the title of a Seruant, aſwell for that he is delighted with humilitie, after the example of Chriſt, who
Phil. 2. *made himſelfe of no reputation, taking on him the forme of a Seruant*, and commanded

manded all men to learne of him humilitie : As alſo, that hee might reproue the arrogancy and pride of the Scribes and Phariſes, which arrogated to themſelues prowd and glorious titles; and that by this moderation of minde, hee might allure the hearts of men to loue him. For as *Cicero* ſaith, *Modeſtia claram & ſtabilem comparat authoritatem* : Modeſtie procureth an euident, famous, and ſure authority to any matter. *Superbia odium generat, humilitas amorem:* Pride begetteth hatred, humilitie loue. Here (Brethren) we are taught humility, to thinke humbly of our ſelues, & to ſpeak modeſtly, & wiſely, that all pride be farre off from our words and writings. The Phariſes are condemned of our Sauiour, becauſe *They loued greetings in the markets, the higheſt roomes in the Synagogues, and to be called Rabbi.* And are not many nowadayes ſubiect to the ſame reprehenſion, which being puffed vp with conceit of themſelues, of their birth, riches or dignitie, affect theſe

Matth. 11.

Cicero.

Greg. 7. mor.

The vſe.

Mat 23. 6.

theſe glorious Titles, and rage, ſtamp and chafe, if they bee denied them. How far off were the Saints of God from this humour? Saint *Paul* glori-
ed in his infirmities, ſtripes, impri-
ſonments, & in the Croſſe of Chriſt,
Galat.6.14 *whereby the world is crucified vnto him,*
Luke 1.38 *and he vnto the world:* the bleſſed vir-
Apoc.19 10 gine calleth her ſelfe, *The Seruant of the Lord*, and the glorious Angells, *Our fellow Seruants.*

Seruants by condition and profeſſion.

There be two kinds of Seruants; Seruants by Condition, and Seruants by Profeſſion: by condition, as borne by nature, caught in warre, bought with mony, and therefore Saint *Auguſtine* deriueth the Latine word, *à ſeruando*, becauſe they were reſerued and kept aliue, being taken in warre, when they might haue beene ſlaine. *Aug.19.Ciuit.dei c.15* Of this ſeruitude ſpeaketh the Apoſtle: *Let as many Seruants as are vnder the yoke, count their Maiſters worthie of all honour:* but of this kinde our Apoſtle ſpeaketh not heere.

1 Tim.6.1. Col.3.22. The Seruant by Profeſſion, is euery good Chriſtian which makes profeſſion

feſſion ſincerely to ſerue God and his Sonne Ieſus Chriſt, *in holineſſe and righteouſneſſe all the daies of their life.* This is the generall calling of Chriſtianitie; in this generall calling, Prince and people, yoong and olde, learned and vnlearned, bond & free, honourable and baſe, if they be true profeſſors of Ieſus Chriſt, are the Seruants of God: this title is more glorious then the diademe of Emperors, then the Crowne of Princes, then any dignitie of a Duke, more honourable then the ſtately Titles of anie Peere, and more magnificent then the name of the greateſt monarch, to be dignified with the title of *the Seruant of Chriſt:* Therefore the princely Prophet maketh proteſtation heereof to God before the title of his kingdom, as his chiefeſt glory: *Behold Lord, for I am thy Seruant, I am thy Seruant, and the ſonne of thine hand-maide;* ſo all the holy Patriarchs & godlie Kings of *Iuda,* as their chiefeſt honour, intitle themſelues the ſeruants of God. As in generall, ſo alſo in ſpeciall, men are

Epheſ. 6 5. 1. Pet. 2. 18

The Seruant of Chriſt an honorable Title.

are called the Seruants of God, who in their ſpecial charge do ſerue God, and further his kingdome: ſo Princes in their places, Preachers in their functions, are the Seruants of Chriſt in their ſeuerall callings, and ſpeciall ſeruice in the Church and Commonwealth, in which reſpect our Apoſtle heere calleth himſelfe *The Ser-*
1.Cor.1.1. *uant of God:* So *Paul* calleth himſelfe
Phil.1.1. the *Seruant of Ieſus Chriſt*. So againe
Tit.1.1. he calleth himſelfe and *Timotheus*, *the Seruants of Ieſus Chriſt*, and to *Titus* he vſeth the ſame Title.

It is meet then (Brethren) that we ſhould all acknowledge our ſelues the Seruants of Ieſus Chriſt, and labour faithfully to performe our duetie towardes him. Wee are his Ser-
1 uants by the right of our creation, *for all things were made through him.*
Iohn 1.4. Wee are his Seruants by the right of
2 our conſeruation, *for in him wee liue,*
Acts 17 28 *moone, and haue our being:* by the right
3 of our redemption, for he bought vs with the price of his owne precious
4 bloud: by the right of his empire & rule

rule ouer vs, for all rule is giuen vnto him in Heauen and in Earth: by the right also of his iudicial power, *for the Father hath giuen all iudgement vnto the Sonne.* Seeing then (Brethren) that in so manifold a bond of duetie wee are bound vnto our Christ, let vs so serue him in sinceritie of heart, that wee be neuer numbred among the number of stubborne and disobedient seruants, of whom our Sauiour speaketh, *Cast the vnprofitable Seruant into vtter darkenesse, there shall be weeping and gnashing of teeth.* But let vs now a little examine the duetie of a profitable Seruant, that wee may perceiue how farre off most men are from the regard of this duetie. The profitable Seruant employeth the chiefest part of his time, not in his owne, but in his Maisters businesse: but now men spend the whole race of their life in the seruice of the world and the diuell, and the things pertaining vnto God are least of their care. Seruants possesse little, and that but things necessary, and which they

5 Iohn 5.22.

Mat.25.30

The duety of a good Christian shewed by the duetie of a profitable Seruant.

1

2

they receiue from the hands of their Maisters : but now men cateh and scrape whatsoeuer they may, and by what meanes soeuer, and what they can not catch, they still couet it in heart, and enuy it vnto others. Good
3 Seruants, though they suffer many stripes, they answer not againe, but vse gentle words, & take it patiently : but now in crosses and aduersities, many will murmure against the highest God, yea sometimes blaspheme and despaire. Good seruants
4 hearing the threatnings of their masters, doe feare, and are the more wary how they offend : but now adayes, Gods threatnings for sinne of many are despised : Good Seruants
5 vse no familiarity with their maisters enemies, but now, men enter into deep league and friendship with the world and the Diuell, which haue continuall enmity with God, yea,
Esay 28.15 *They haue made a couenant with death,*
6 *and with hell are at an agreement:* Good Seruants doe not their owne willes, but execute the willes and commandements

dements of their maisters : but now the commaundements of God are kicked at, and trodden vnder foote : Is this to be the Seruants of Christ? are these the markes of our Christian profession ? All couetous wretches then are not the Seruants of Christ, but of their god Mammon: the glutton and drunkard are not the Seruãts of God but of their belly, which they make their god : all filthy and carnall liuers, serue not God, but the vncleane spirit: All prowd and ambitious men, are not the Seruants of Christ, but doe homage vnto Sathan. But for what stipend and reward doe they serue? Saint *Bernard* sheweth, *Quatuor sunt, quorum in hac vita, obsequijs, deseruimus: caro, mundus, diabolus, Deus: habent singuli principes isti dona propria, &c.* There are foure maisters, to whom men in this life yeelde their seruice, the flesh, the world, the diuell, or God. The flesh giueth to hir seruitours a little momentany pleasures, full of stings and remorse : the world transitorie aduance-

Bernard. li. Senten.

uancements : the Diuell perpetuall captiuitie; but God eternall felicitie: *quibus ergo potiùs aut impenſiùs ſeruiendum?* ſaith he. Which of theſe, now (tell mee) oughteſt thou rather, or more earneſtly to ſerue?

1 Of theſe words (*The Seruants of God, and of our Lord Ieſus Chriſt*) among the learned Expoſitors I finde two Interpretations; firſt, that the Apoſtle ſpeaketh *coniunctim*, that he is the Seruant of Chriſt, who is God and Lord, as well of the Apoſtle, as of all men. And heere hee meeteth with the hereſie of the *Ebionites*, *Cerinthians*, *Carpocratians*, *Arrians*, and the *Iewes*, which affirmed Chriſt to be onely man, the ſonne of *Ioſeph*, and not God the Lord; whoſe blaſphemies, in few, but in moſt effectuall words he confuteth, teaching that the ſame Lord Ieſus Chriſt is both God and Man, the very conſubſtantiall Sonne of the Father.

Heretikes confuted.

2 The other Interpretation is of the later Writers, which read the word *diſiunctim*, *Seruus Dei*, *& Domini noſtri*,

ſtri, the ſeruant of God, and of our Lord Ieſus Chriſt; where he hath reſpect vnto two of the Perſons in Trinitie, the Father and the Sonne, whoſe ſeruant our Apoſtle here profeſſeth himſelfe to be. And this interpretation proueth alſo the Diuinity of Chriſt, ſeeing that equally he profeſſeth himſelfe to be the ſeruant of God the Father, and of his Sonne Ieſus Chriſt, and both his God and his Lord. And heere the hereſies of the *Sabellians* and *Priſcilians* are refuted, &c.

Vnto the twelue Tribes which are diſperſed, ſalutation.

The ſecond part.

HAuing ſpoken before of the perſon of the Writer of this Epiſtle, and of his Office, next hee ſheweth to whom he wrote, *to the twelue Tribes diſperſed*, wherein theſe three things commeth to bee conſidered.

1 Of the diſperſion of the Iewes.

2 Why he wrote eſpecially vnto them.

3 Of his ſalutation.

It is well knowne that the Iſraelites were diuided into twelue Tribes, according to the number of of the twelue ſonnes of *Iacob*, which were the twelue Patriarches, from whom, as from Fountaines, ſprang many and great Nations. They firſt dwelled with their father *Iacob* in the Land of *Canaan*, afterwards in *Egipt*, after that in the Deſarts of *Arabia*, from whence they inhabited the Land of *Paleſtina*, where hauing receiued the Law of God and Religion, they were ioyned together into the body of one Kingdome, and Synagogue, and ſo long they remained vnited, as they claue vnto God; but when they reuolted from the high God, vnto idolatry, and the ſeruice of ſtrange Gods after the manner of the Heathen, who in ſteed of the true God worſhipped deuils, then *was the wrath of the Lord kindled againſt his people, and hee abhorred*

Gen. 35. & 49.

Pſal. 106. ver. 40. 41.

horred his inheritance, and hee gaue them into the hands of the Heathen, and they that hated them were Lords ouer them; As the Lord also before had threatned, if they would not be reformed, but walke stubbornely against the Lord, that hee would *scatter them among the Heathen, and will draw out a sword after them, and their land shall be waste, and their Cities shall bee desolate.* Againe, *and the Lord shall scatter you among the people, and you shall bee left few in number among the Nations whither the Lord shall bring you.* Leuit. 26. 33. Deut. 4. 27

And least any should thinke these threatnings to bee vaine, and but words, let vs see with what horrible examples the Lord hath confirmed them. *Hoshea* raigning ouer the ten Tribes in *Samaria*, they turned from the Lord, and committed all abhominations against him, wherefore God stirred vp *Salmanazar* King of *Assiria*, who after three yeares warre, tooke *Samaria* the Metropolis of that Kingdome, spoyled the Coun- 2. Reg. 17.

try, carried away all the people into the most cruell captiuity of the *Assirians*. Secondly, the other two Tribes; namely, the Tribe of *Iuda*, and the Tribe of *Beniamin*, were dispersed, *Ierusalem* being taken with their perfidious King *Zedekia*, by *Nabuchadnezzar*, with their wiues, children and other Princes, as *Ieremy* before prophecied; then was the Citty ouerthrown, the Temple consumed with fire, and they that escaped the sword, famine, fire, and pestilence, as flockes of Cattell were driuen away into the miserable captiuity of the *Chaldæans*. Thirdly, the Reliques of the Israelites were oppressed, and dispersed, now by the King of *Syria*, now by the King of *Egypt*; sometimes with ciuill warres among themselues; so that wretched *Iudæa* standing in the midst, and addicted sometimes to this side, sometimes to that, was trodden downe of both, and exposed to the direptions of both sides; so that many good men, not enduring the sight

2.Reg. 25.

Ierem. 27.

sight of the prophanation of their Country, and holy Things, wandred farre and neere; Yea some betooke them to the Desart, chusing rather to leade their liues with brute beasts then with such kind of men, as the History of the *Machabees* doth testifie: and *they wandred vp and downe, in Sheepes skinnes, and in Goates skinnes, being destituted, afflicted, and tormented.* Heb. 11.37

Heere (brethren) wee are to obserue two notable Lessons for our instruction.

First, that with all reuerence wee heare and beleeue the word of God, that wee may learne thereby to feare the Lord; For his word is neuer in vaine, nor returneth voide, as the Prophet saith: *Surely as the raine commeth downe, and the snow from heauen, and returneth not thither, but watreth the earth, and maketh it to bring forth and bud, that it may giue seed to the sower, and bread vnto him that eateth: So shall my word bee that goeth out of my mouth, it shall not returne vn-* 1 Esay 55.10 11, &c.

to me voide, but it shall accomplish that which I will, and it shall prosper in the thing whereto I sent it. And the Lord hath in all ages, seuerely punished the contempt of his Word and Messengers; Therefore the *Lord God of their Fathers sent to them by his Messengers, rising early and sending: for hee had compassion on his people, and on his habitation. But they mocked the messengers of God, and despised his words, and misused his Prophets, vntill the wrath of the Lord arose against his people, and till there was no remedie.*

2. Chron. 36.15.16.

2

Secondly, to hate sinne, and flie from sinne, as from a serpent, as the cause of all euils and calamities that are in the world: Sinne blindfoldeth the minde, taking away the supernaturall light of Gods grace, it defileth and spotteth the conscience, as a thing most filthy and vnworthy for a man, it accuseth vs guilty before God, as iniurious to his Diuine Maiestie, it impouerisheth vs, spoyling vs of all our spirituall riches, it dishonoureth vs, making vs odious

The euils of sinne.

odious in the ſight of God, and of his holy Angels; in this life is the cauſe of ſickneſſe, famine, ſword, peſtilence, and all euils that may happen to the body, and of eternall deſtruction of body and ſoule in the life to come. To conclude, ſeeing that God is the inexhauſt treaſurie of all goodneſſe, and ſinne ſeparateth from God, it followeth then that ſinne bringeth vpon vs incomparable and infinite loſſe; for it depriueth vs of God the infinite good: *Your ſinnes haue diuided betwixt your God and you,* Eſay 59. 2. If then ô man thou doſt ſo diligently take heed of temporall loſſe; if thou ſo carefully keepeſt thy money and treaſure: how art thou deceiued through blindneſſe of minde? how is thine vnderſtanding darkened with folly? how is thy reaſon obſcured by the deuill? If thou feareſt not to fall into ſinne which depriueſt thee of God the fountaine of all happineſſe: Why makeſt thou ſo ſmall account of the God of infinite Maieſtie? Why feareſt

reſt thou more to looſe one peny, then by ſinning to bee depriued of thy God? and through lying, deceiuing, ſwearing, &c. to be ſeparated from him who is infinitly good, and who hath power to caſt both body and ſoule into hell, and without whom there is no bleſſedneſſe?

Thus, for their ſinnes, was that Nation of the Iewes (Gods vengeance purſuing them) many times diſperſed and perſecuted: But of this the Apoſtle hath not reſpect in this place, but of the diſperſed Chriſtians, which for the name of Chriſt were ſcattered abroad and perſecuted. For many, out of all the Tribes which profeſſed Chriſt, after Saint *Stephen* was ſtoned, flying the rage of the Phariſies, were ſcattered in diuers Countries. *At that time* (ſaith the Scripture) *there was a great perſecution againſt the Church which was at Ieruſalem, and they were all ſcattered abroad, except the Apoſtles.*

Acts 7.

Actes 8. 1.

The ſtate of the Church Millitant.

And heere (brethren) againe, we are to note the ſtate and condition of

of the Church militant, and of all the faithfull while they are in their exile and pilgrimage in this life, trauelling toward their Countrey; in the way they are to ſuffer many croſſes, troubles, perſecutions, and many iniuries of the world and the diuell, and if wee will arriue at the hauen of happineſſe and port of felicity, wee muſt follow our Pilot and Captaine Ieſus Chriſt, the ſame way he went before vs: *For through many tribulations wee muſt enter into the Kingdome of heauen: And all that will liue godly in Ieſus Chriſt muſt ſuffer perſecution:* It cannot then bee otherwiſe, but the godly going to heauen-ward, muſt be enforced to ſuffer diuers troubles. Theſe are the trials of the faithfull by which God exerciſeth the faith, hope, charitie, and patience of his children: and confirmeth them, and therefore in the booke of Wiſedome, this triall of faith is compared to the triall of gold. *As gold is tryed in the fire, ſo men are tried in the furnace of affliction.*

Act.14.22.

2.Tim.3.12

Pathemata. Mathemata Afflictions are inſtructions.

Wiſd.3.6.

1.Pet.1.6.7 *on.* And againe, *Through manifold temptations yee are in heauineſſe, that the triall of your faith, being much more precious then gold that periſheth (though it bee tried with fire) might bee found vnto your praiſe and honour and glory at the appearing of Ieſus Chriſt.* For as by the fire, gold is tryed whether it bee pure or no; ſo by the croſſe, faith whether it be without the droſſe of hipocriſie.

Now the comforts that all the faithfull (and chiefly Gods Miniſters which for their calling ſake, are moſt ſubiect to all croſſes and iniuries of the wicked) may gather from hence in all their troubles, are

1 Firſt, that the cauſe is not theirs, but the Lords.

2 Secondly, that they come forth to battell, being armed not with carnall, but with ſpirituall weapons.

3 Thirdly, that they haue preſent with them a King or Captaine, vnder whom they fight, euen Chriſt himſelfe, who hath vanquiſhed the whole Kingdome of darkneſſe.

Fourthly,

Fourthly, that they haue regard to the incorruptible crowne of glory, which Chriſt, their chiefe Captaine, hath reſerued in heauen for them. 14

Laſtly, let them conſider, that as Saint *Auguſtine* ſaith: Afflictions to the faithfull, are but as files and hammers to the gold, Milles to the wheate, or the Ouen to the bread: gold by the file and hammer, wheat by the mill, and loaues by the ouen, are brought to their perfection: So a true Chriſtian is purified and perfected by croſſes and afflictions. This is the high-way to our heauenly Country. 15 *Aug. de tempore ſer.* 78.

The laſt thing in the *Epigrapha* or Title, is the ſalutation or greeting. The third point.

A certaine forme of ſalutation, hath euer bene vſuall among all Nations, as both holy and prophane Writers witneſſe, who haue ſet downe diuers formes thereof. *Plato* expreſſeth three that were moſt in vſe among the *Grecians*, as to wiſh *Proſperity*, to wiſh *Health*, to wiſh *Ioy*. Three manner of ſalutations *Plat. in Epiſt. 3. Dionyſ.*

Ioy. The firſt was common to the Phyloſophers, the ſecond to the Phyſitions, the third to the vulgar people.

The ancient Romanes vſed commonly but one forme of greeting, as *Salutem optare:* to wiſh Health, as it is euident by *Ciceroes* Epiſtles. The moſt vſuall among the Iewes was to wiſh Peace. The Apoſtle Saint *Paul* in euery of his Epiſtles, vſeth this forme of greeting. *Grace bee with you and Peace, from God our Father and from the Lord Ieſus Chriſt.* Saint *Peter* vſeth the ſame forme. Saint *Iude* wiſheth, *Mercy, peace, and loue to be multiplied.* The firſt generall Councell held at *Ieruſalem* vſeth the ſame manner of ſalutation as this our Apoſtle Saint *Iames* doth. The word χαίρειν ſignifies to Reioyce, *lætari, bono animo eſſe,* to bee of good cheere, or comfort, howſoeuer the externall affaires of this world fall out.

Rom. 1.7.
1.Cor.1.3.
2.Cor. 1.2.
Gal.1.3.
Ephe. 1. 2
Phil. 1.2,
&c.
Acts 15.23

Hee wiſheth them all health and happineſſe which may happen to ſtrangers

ſtrangers and Pilgrimes in this life, both of body and ſoule. He wiſheth them a true and conſtant faith wherby they may acknowledge God. He wiſheth them a ſtedfaſt hope, whereby they may cleaue to Gods promiſes in Ieſus Chriſt.

He wiſheth them true charitie, whereby they may loue God with all their heart, with all their ſoule, and with all their minde. He wiſheth them patience in aduerſity, moderation in proſperity, eternall ſaluation, with perfect glorification, both of body and ſoule.

Heere obſeruе that the Apoſtle wiſheth not vnto them the honours of this world, great riches, or liberty (which yet they might ſeeme to want) but ſpirituall good things, that they may lead their liues acceptable vnto God, that they may be at laſt truely happy and bleſſed for euermore. *Seeke firſt* (ſaith Chriſt) *the Kingdome of heauen: For what ſhall it profite a man though he ſhould winne the whole world, if hee looſe his owne ſoule?*

1. *Obſerv.*

Math. 6. 33

Mat. 16. 26

ſoule. So the Apoſtle *Iohn*, inſpired with the ſame Spirit, wiſheth to the
2. Iohn 3. *Elect Lady, and her children*, aboue all things, *Grace, mercy, and peace from God our Father, and from the Lord Ieſus Chriſt.* And Saint *Iohn* vnto the ſeuen Churches wiſheth *Grace and*
Apoc. 1. 4. *peace from him which is, which was, and which is to come.* He wiſheth not vnto them, theſe falſe, fading and corruptible goods, which are common to the good and bad, to the iuſt and vniuſt indifferently, and which doe periſh with vs; but the gifts of the Spirit, which can neither bee giuen, nor taken away of men.

2. *Obſerv.* Here againe let vs conſider with what care and dilligence the firſt Paſtors of the Church, performed their office of Preaching, and teaching the people, when they not onely fed the preſent with their wholeſome word of exhortation, examples and doctrine; but alſo laboured to draw the abſent, diſperſed, and future age, to all piety with their holy Writings. They watched ouer

ouer the Flock of Chriſt, as they that were to giue account for their ſoules: They knew well the word of the Lord to bee ſtable and ſure: *Their bloud will I require at thine hands:* This care alſo had all Gods ſeruants in the ſucceeding ages, as *Clemens Alex. Iuſtinianus, Tertullianus, Cyprianus, &c.* a preſident for all true Paſtors to haue before their eyes. Ezech. 3. 18

Againe, heere is laid before our eyes, the ſweete mercy and goodneſſe of God towards the exiles, and diſperſed Chriſtians, when he raiſed vp godly and faithfull Paſtors to comfort them and further their ſaluation. The Apoſtles, after His Paſſion, being ſcattered abroad, by ſundry apparitions hee comforted them. *Can a woman forget her child, and not haue compaſſion on the ſonne of her wombe? though ſhe ſhould forget, yet will I not forget thee,* ſaith the Lord. So *Dauid* in his exiles, in the wilderneſſe and warres, and in his greateſt temptations, this louing Lord neuer

3 *Obſeru.*

Eſa. 49. 15.

neuer forsooke him, but with his comforts alwaies accompanied him. Let not the godly therefore in their sorrow and aduersities despaire; let none distrust Gods fatherly care towards them.

The Vse.

Psal. 40. 4. *Blessed is the man that maketh the Lord his trust, and regardeth not the proud, nor such as turne after lies.*

4. *Obseru.* Lastly, here wee learne that the duty of kind greetings and salutations, is Apostolicall, and a worke of charitie, whereby, as members of one body, we wish well one to another. This duty of euery true Christian is not to be reiected, or proudly to be disdained, as all holy and Apostolicall men, the Saints of God, by their owne examples haue taught vs: Yea, Christ himselfe most louingly saluted his Disciples, and the women, being in distresse, *God saue you: Peace be vnto you.*

Math. 28. 9. Luk. 24. 36. Ioh. 20. 26.

The Vse. Here are reproued the proud Stoicall, sullen Sectaries of our time, who being puffed vp with selfe-conceite of their owne worthinesse, disdaine

diſdaine to afford ſo much as ſalutations to any they meete, which diſſent from them in ſome opinions, concerning their humorous fancies; rightly reſembling the old Donatiſts, or Anabaptiſts of this age: plainely ſhewing heereby, how far off they are, δὶς διὰ πασῶν, from the diſpoſition of the true ſeruants of God, and the humility of the ſoule wherein the Spirit of CHRIST delighteth to dwell. And thus much for the Title.

Bis per omnia. muſicorum prouerbium.

(¶ * * ♭ * * ¶)
(¶ ♭ ¶)
(* *)

The ſecond Sermon.

2 *My brethren, count it exceeding ioy, when yee fall into diuers temptations.*
3 *Knowing that the trying of your faith bringeth forth patience.*
4 *And let patience haue her perfect worke, that yee may bee perfect and entire, lacking nothing.*

HAuing ended the Title and Inſcription of the Epiſtle, now followeth the Narration.

The diuiſion.

Firſt, he beginneth with an exhortation to ſuffer affliction, which is the propoſition of the place contained in this ſecond verſe.

Secondly, he confirmeth his Propoſition,

position, with certaine motiues or reasons in the third and fourth verse.

By tentations hee vnderstandeth the hatred of wicked men, their threatnings, slanderings, persecutions of the godly, their exiles, losse of temporall goods, imprisonments, death, and all kind of calamities inflicted vpon the godly, for the faith and true religion. In this sense the plagues of *Egipt* are called temptations. And Christ saith to his Apostles, *Yee are they which haue continued with me in my temptations:* that is, in my trauailes, watchings, and persecutions. *Cicero* also sometime vseth the like phrase: *Animi valentes morbo tentari non possunt, corpora possunt, &c.* Our mindes being strong, cannot bee tempted or assailed with diseases; our bodies can: as if the Apostle had said in expresse termes, Seeing the community of Faith, Baptisme, and Religion, vniteth all Christians as brethren: and among brethren there should bee a society and partaking of ioy and sorrow;

Temptation what.

Deut. 29.

Luk. 22.28

Cicero in Tusc.

your miſery would much perplex my minde were I not throughly perſwaded of your conſtancy in the faith: Neither am I ignorant that to the children of this world, which meaſure all their felicity in earthly goods and pleaſures, it would ſeeme heauy and intollerable, beſides law and right, to be driuen into exile, to be baniſhed from their deere friends, to be hated of all men, for the truths ſake, to be expoſed vnto all iniuries: But as for you, which do place *Fœlicitatis puppim ac proram*, the ſumme of your felicity in Chriſt onely, which do aſpire to your heauenly countrey, which beleeue the immortality of the ſoule, which expect a bleſſed reſurrection, and eternall life after this, ſhould be far otherwiſe perſwaded. For if you would weigh with your ſelues the manifold fruites that ſpring of theſe temptations, ſurely you will finde, *Plus mellis ineſſe quam fellis*; more hony then gall in them. For they happen not vnto you by chance and fortune,

tune, but are sent vs of God, our most louing Father, who is most tender of our saluation, that with them he may shake off our drowsinesse, proue our patience, exercise our obedience, purge out our filthinesse, stirre vs vp to feruent prayer, teach the contempt of the world, and kindle our minds with the loue of heauenly things: Ye ought therefore not in minde to be cast downe, or faint in aduersity, but rather with all your hearts to reioyce when the world frowneth and rageth against you for CHRIST his sake, and repute it as great gaine: For as much as this is an infallible signe that ye are deere vnto GOD, who is at hand as your sole and onely Comforter and Deliuerer at time conuenient in all your crosses and afflictions.

In this Proposition there are many things which are to bee obserued.

The first thing is, that the Crosse, that is, manifold persecutions, 1 *Obseru.*

and troubles are inſeparable companions of the true faith and Chriſtian godlineſſe; ſo that the Apoſtle ſaith;

2.Tim.3.12 *All that will liue godly in Ieſus Chriſt ſhall ſuffer perſecution:* And Chriſt,

Ioh. 15.20. & 18. *If they haue perſecuted mee, they will perſecute you alſo, If the world hate you, yee know that it hated mee before you.* So the Apoſtle, not complaining, but reioycing, ſaith:

Rom.8.36. *For thy ſake are wee killed all the day long: wee are counted as ſheepe for the ſlaughter.*

2.Cor. 4.11 Againe, Wee *which liue are alwaies deliuered vnto death for Ieſus ſake, that the life alſo of Ieſus might bee made manifeſt in our mortall fleſh.*

The cauſe. But what is the cauſe of theſe croſſes of Gods ſeruants aboue others?

Firſt, the hatred of Sathan with all his Army, againſt mankind, which he ſeeketh by all meanes to bring to finall deſtruction: Hence proceed the horrible titles and names, giuen to him in holy Scripture.

The ſecond is the malice of vnpure

pure and wicked men, the very members of the deuill, which ſerue him in all filthy deſires, and cannot endure to be rebuked of their beloued ſinnes: hereof ſpeaketh our Sauiour: *The world hateth mee, becauſe I teſtifie that the workes thereof are euill.* Iohn 7. 7.

The third is the ſecret iudgement of God, who by theſe croſſes would proue the patience of his ſeruants and crowne them.

Secondly, we are heere to obſerue that theſe calamities happen to Gods children, through his will and mercifull prouidence, as the Prophet ſaith: *Shall there be euill in a Citie, and the Lord hath not done it?* And againe, *I forme the light, and create darkeneſſe: I make peace, and create euill: I the Lord do all theſe things.* And: *The Lord killeth and maketh aliue: bringeth downe to the graue, and raiſeth vp.* Yea ſathan himſelfe that Prince of darknes, had no power ouer the body of holy *Iob*, his children, oxen, ſheep and camels, farther then the Lord permitted: neither had the Legion of diuels

2
They proceed from his mercifull prouidence.
Amos 3.6.
Eſa. 45.7.
1. Sam. 2, 6.
Math. 8.

without his permiſſion, ability to enter ſo much as into the ſwine: no tyrants therfore, no bloudy perſecutors, not all the infernall ſpirits, are able to touch Gods ſeruants, but as far forth and as long, as pleaſeth our omnipotent God, *Cuius voluntas occulta eſſe poteſt, iniuſta eſſe non poteſt*, whoſe Will may bee ſecret, but cannot bee vniuſt. *Euſebius* reporteth that *Aurelianus* the Emperour was preſently ſtricken with ſuddaine death, as he ſtretched forth his hand to ſubſcribe vnto an Edict for the perſecution of the Chriſtians. The like happened to the wicked Emperour *Valens*, a fautor of the Arrian hereſie: going about to confirme the vniuſt ſentence of condemning Saint *Baſil* to exile, his pen by no meanes would take any inke, but when he ſtill perſiſted, his ſinewes ſhranke, and hand withered, and was able no longer to hold his pen; that God might manifeſt vnto the world, that wee are puniſhed, not when the Tyrant wil, but

Gods punishments vpon perſecutors. *Auguſtine.*

Euſebius.

Aurelianus.

Anno 380. *Valens.*

but when it pleaseth God.

Thirdly, we are here taught not to despaire in aduersity, or to murmure against Gods prouidence, but rather to reioyce as of things most profitable and healthfull for vs. For the Sonne of God witnesseth: *Blessed are they which suffer persecution for righteousnesse sake: for theirs is the Kingdome of heauen.* And the holy Apostles being afflicted and beaten went reioycing from the Councell: and *Paul* speaking of himselfe and fellow Apostles saith; *Wee reioyce in tribulation:* And againe, *God forbid that I should reioyce but in the crosse of our Lord Iesus Christ:* And *Iustinus Martyr* witnesseth, that the Martyrs of the primitiue Chruch, being led to their death, said to the Magistrates, *Gratias agimus quod à molestis dominis liberemur, & ad patrẽ regemq; cœlestẽ proficiscimur:* We giue thanks, that we are freed from cruel maisters, & do go to our heauenly King, & louing Father.

And *Tertullian* saith: *Magis damnati quã absoluti gaudem°*: we reioice more being

3

Mat. 5.10.

Acts 5.41.

Rom. 5.3.

Gal. 6.14.

Tertul. ad Scapu.

being condemned, then when wee are ſet at liberty.

Thus the holy Martyrs and Saints of God, haue in all ages counted it exceeding ioy when they fell into temptations, and by the inward conſolations of Gods Spirit, haue, aboue the ſtrength of mans nature, reioyced, when the wicked rage and ſtare, mutter and murmure againſt God, in all their miſeries. Of the ſweete comforts of the godly in all their aduerſitie, ſpeaketh the Apoſtle: *Bleſſed be God euen the Father of our Lord Ieſus Chriſt, the Father of mercies, and the God of all comfort, which comforteth vs in all our tribulations, that wee may bee able to comfort them which are in affliction, by the comfort wherewith we our ſelues are comforted of God.* I cannot heere omit the ſweet words of S. *Auguſtine* to this purpoſe, ſpeaking to God: *Tu ſolus dulcis appareas qui es dulcedo ineſtimabilis, &c.* Thou onely ſeemeſt ſweete vnto my ſoule, which art the ineſtible ſweetneſſe, which maketh all bitter

2. Cor. 1. 3. 4.

Aug. in ſoliloq. cap. 22.

bitter things ſweete. Thy ſweetneſſe made pleaſant vnto Saint *Stephen*, the ſtones caſt at him : Thy ſweetneſſe made pleaſant to Saint *Laurence* the iron gridiron whereon he was broyled to death. For thy ſweetneſſe the Apoſtles went reioycing from the Councell, that they were counted worthy to ſuffer for thy name. This made Saint *Andrew* go ſecurely to his croſſe, for hee haſtened to thy ſweetneſſe. This thy ſweeteneſſe did ſo fill the hearts of thy Apoſtles *Peter* and *Paul*, that the one went willingly to his croſſe, the other ioyfully yeelded his necke to the ſword: To buy this ſweetneſſe, *Bartholmew* gaue his owne skinne. This, as ſoone as *Peter* had taſted, he forgat all worldly things, and as drunken, cryed out: *Lord here is good being for vs: if thou wilt let vs make three Tabernacles, one for Thee, one for* Moſes, *and one for* Elias: *Vnam ſtillam dulcedinis guſtauit & omnem aliam faſtidiuit* : Hee had taſted but one drop of this ſweetneſſe, and he loathed

Act. 5. 41.

Mat. 17. 4.

thed all other. What thinkeſt thou then would he haue ſaid, if hee had taſted the full draught of the ſweetneſſe of thy Diuinitie, which thou haſt in ſtore for all them that feare thee? This that tender Virgine had taſted of, whom we read of, that ſhe went ioyfully to the priſon as inuited to a banket. This, Lord, is the bleſſedneſſe which we expect at thy hands, for the hope wherof we fight continually vnder the banner of Ieſus Chriſt; for the hope whereof, we are killed all the day long, that wee may liue with thee for euer. So farre *Auguſtine.*

4 Fourthly, wee are here to obſerue that the ioyes of the children of this world, that is, of wicked men and reprobates, are farre diuerſe from the conſolation of the godly, and children of God: They (as *Iob* ſaith) *take the Tabret and Harpe, and reioyce in the ſound of the Organs. They ſpend their dayes in wealth, and ſuddenly they goe downe to the graue. Lætantur cum malefecerint & exultant*

Iob. 21. 12. 13.

exultant in rebus peſſimis : They reioyce in doing euill and delight in the frowardneſſe of the wicked. Therefore *extrema huius gaudij luctus occupat: The end of that mirth is heauineſſe: there ſhall bee weeping and gnaſhing of teeth. Woe bee vnto you* (ſaith the Iudge of the quicke and dead) *that laugh, for yee ſhall weepe: woe bee vnto you for yee haue your conſolation here.* The wicked reioyce, ſome in one vaine thing, ſome in another, as in riches, honours, worldly pompe and pleaſures, &c. and account ſickneſſe, pouerty, ſlander, backbitings, reuilings, hatred of the world, and ſuch like, with other of Gods croſſes, to bee euils, and vndoubted ſignes of Gods wrath and hatred vnto them, which are afflicted with them; ſuch was the ſentence of *Eliphas* againſt *Iob*, who condemned him as wicked becauſe God afflicted him. But the childrē of God reioyce greatly in afflictions, as the ſignes of Gods loue, being aſſured that theſe afflictions ſhal tend to their

Prou. 2. 14.

Prou. 14. 13

Math. 8. 12

Luk. 6. 25.

Iob 4.

their furtherance and ſaluation in Ieſus Chriſt: their ioy conſiſteth in the teſtimony of a good conſcience, and in the expectation of the future and eternall bleſſedneſſe: *Your ſorrow ſhall bee turned into ioy* (ſaith Chriſt) *and your ioy ſhall no man take from you.* And with the Apoſtle
2.Cor.4.17 they ſay: *Our light affliction which is but for a moment, cauſeth vnto vs a far more excellent and eternall weight of glory.* The labour is little, but the reward is infinite.

Virg. *Durate, & voſmet rebus ſeruate ſecundis.*

Endure the ſtate that aduerſe is,
And keep your ſelues for future bliſſe.

If we put in the ballance the afflictions of this life, they will bee found of no weight, nor in any wiſe able to counterpoiſe the greatneſſe of the reward.

Tribulation is but a paſſion, and therefore ſmall is the force thereof; but

Tribulation is but a

but Glory is an action, and therefore powerfull and encreaseth euery moment. This life passeth away and soone vanisheth, but the glory hath no end and endureth for euer. Persеuer therefore O Christians, and constantly finish your course, for great is the reward that we expect.

Passion: But Glory is an Action.

Fiftly, in that hee vseth the word *(Fall)* hee maketh a difference betwixt the sufferings of the godly and the wicked. Wee are heere taught not to deserue, or procure, through our default, to bee afflicted of the world, as Theeues, Murtherers, Quarrellers, Busie-bodies in other mens matters, which by their owne desert procure their owne misery: These ought not to reioyce in their afflictions. *Let none of you suffer as a murtherer, or as a Thiefe, or an euill doer, or as a busie-bodie in other mens matters: But if any man suffer as a Christian, let him not be ashamed, but let him glorifie God in this behalfe.* Wee should therefore reioyce vnder the crosse which God imposeth vpon vs.

5 *The Vse.*

1. Pet. 4. 15 16.

Sixthly,

6 Sixthly, hee expreſſeth the time *(when)* that is, whenſoeuer yee fall into temptation : Whereby wee are taught, that it is not enough once or twice to reioyce in affliction, but as oftenſoeuer we are aſſaulted with temptations, ſo often to ſhew our ſelues patient and ioyfull; For the Crowne is not giuen before the end of the combat: *Be thou faithfull vnto the death, and I will giue thee the Crowne of life.*

Reu. 2. 10.

Our life cannot be without ſinne, nor temptation: for our profit and increaſe in godlines, is through temptations, ſaith *Aug.* And his reaſon followeth, for neither doth a mã wel know himſelfe except he bee tempted, neither can he bee crowned except hee ouercome, neither can hee ouercome except he fight, neither can he fight except he haue an enemy and temptations to encounter with: So farre S. *Aug.*

Aug. ſup. pſ. 60. vita noſtra non poteſt eſſe ſine peccato, ſine tentatione, quia profectus noſter per tentationem fit, &c.

7 Seuenthly, theſe afflictions are alſo *(diuers)* and that in three reſpects.

Firſt, in regard of the diuers inſtruments

ſtruments, which God vſeth in inflicting them: for ſometimes hee vſeth the deuill, ſometime wicked men he vſeth as meanes, ſometime other creatures.

Secondly, they are diuers, in regard of the temptations themſelues, which are diuers and manifold: therefore the Prophet ſaith, *Great are the troubles of the righteous, but the Lord deliuereth him out of all:* as famine, baniſhment, hatred, ſlander, infamy, pouerty, &c. Pſa. 34.18.

Thirdly, they are diuers in regard of the ends, for which they are inflicted, which are alſo diuers; ſometimes wee are afflicted that wee may be humbled, and the pride of our hearts abated; ſometime to the end wee may not fixe our loue vpon the world; ſometime to make vs more zealous in good workes; ſometimes that partaking with Chriſt in his ſufferings, *Wee may alſo bee glorified with him.* Rom.8.17.

VER. 3.

Knowing that the trying of your faith bringeth forth patience.

THE Apostle, not ignorant that it seemeth a hard thing to carnall men, to reioyce in the afflictions of this world, by an elegant gradation he reciteth certaine vtilities and profites that commeth of them, as reasons why the children of God should be comforted in afflictions, considering the fruits that come thereby.

1 The first is, that by them our faith is tryed.

2 They bring forth, and exercise our patience.

3 They make men entire and perfect.

1 *Obseru.* For the first, that afflictions make manifest triall and proofe of our faith, the Scripture aboundantly maketh mention. God doth many waies proue and examine the faith of his children, not that he is ignorant

rant what it is, but that wee knowing our owne weakeneſſe ſhould alwaies flie vnto him, and ſay, *Domine adauge nobis fidem: Lord increaſe our faith.* He proued the faith of *Abraham*, when hee commanded him to depart from his Country, and acquaintance: Hee tempted him alſo when he commanded him to ſacrifice his deere and onely ſonne *Iſaac*, in whom onely was the hope of the promiſe. By many peregrinations and troubles, hee proued the Iſraelites by the ſpace of forty yearcs in the Deſatt. Againe, hee proued them, by ſuffering many falſe Prophets to ariſe and ſeduce the people: which was onely for their tryall, as *Moſes* witneſſeth. *The Lord your God proueth you, to know whether you loue the Lord your God with all your heart, and with all your ſoule.* Hee proued alſo the Apoſtle *Philip*, when hee ſaid: *Whence ſhall we buy bread that theſe may eate, (and this he ſaid to proue him: for hee himſelfe knew what hee would do)* and of all the godly it is

Luk. 17.5.

Geneſ. 12.

Geneſ. 22.

Deut. 8.

Deut. 13.3

Ioh. 6.5.6.

Wiſ.3.5.6. ſaid: *They are puniſhed but in few things, yet in many things ſhall they bee well rewarded, for God proueth them and findeth them meet for himſelfe, hee tryeth them as the gold in the furnace, and receiueth them as a perfect fruit-offering.*

Greg. Tribulation therefore may be compared to the hearbe *Cheledonie*, with

Plinie. the iuyce whereof, as *Pliny* writeth, the Swallowes purge and cleare their ſight, from duſt and dung that maketh them dimme. So ſaith *Gregory: oculos quos culpa claudit, pœna aperit:* The eyes which ſinne ſhutteth, the puniſhment for the ſame

A Simile. openeth. It is like vnto the roote of the Vine or Oliue tree, which though the radicall humour of the roote thereof be bitter, yet through the influence of the Sunne and heat, it is ſo digeſted that it becommeth ſweete in the branches, and yeeldeth moſt pleaſant fruite: So the bitterneſſe of tribulation, through the benefite of GODS grace, cauſeth the ſweetneſſe of conſolation: *In the multitude of the*

ſorrowes

ſorrowes af my heart, thy comforts haue refreſhed my ſoule. Tribulation may bee likened vnto the Tree called *Rhamnus*, whoſe roote, leaues, and branches, though (as Phyſitians ſay) bee exceeding bitter, yet are they very medicinable, for the ſeed thereof purgeth the body of all groſſe humours, and the iuice cleareth the ſight. So afflictions, though they ſeeme bitter to fleſh and bloud, yet they are very medicinable and healthfull to the ſoule, they purge out the noyſome humour of ſinne, and cleere the eyes of our minde, which proſperity blindeth, that wee may truely know our ſelues, and ſee our owne corruption, and horrible filthineſſe, and become henceforth more wary, and carefull, how wee offend, or diſpleaſe, our louing and good GOD, and flye vnto him in all our miſeries. *Flagellum tribulationis excitat torpentem, humiliat ſuperbientem, purgat pœnitentem, & coronat innocentem.* The ſcourge of

Pſal 94 16

Rhamnus.

Simile.

Aug. ſup. pſ.

tribulation ſtirreth vp the drouſie, humbleth the proud, purgeth the penitent, and crowneth the innocent.

2. *Obſerue.* Secondly, we are here to obſerue, that God doth proue and try our faith, not that hee might make it knowne vnto himſelfe, what it is: (for hee knoweth the ſecrets of the heart, he ſearcheth the reines, and knoweth all things before they are done) but firſt that our faith may become more pure and perfect, euen as gold out of the furnace: Secondly, that we might the better know our ſelues, that is, that wee might more cleerely ſee our owne weakneſſe and frailneſſe, which without the helpe of his grace we are not able to help our ſelues: Thirdly, in reſpect of others, that wee might be an example of patience, and conſtancy vnto our neighbours. So Chriſt proued the faith of *Peter* on the Sea, at his Paſſion, and after his Reſurrection, when hee asked him three times whether hee loued him aboue the reſt: And the Apoſtle witneſſeth, that

Math. 26.
Mar. 14. 67
Ioh. 21.

that through his perſecutions and bands, *Many of the brethren were boldened, and did more frankely ſpeake the word.* Hence proceeded theſe confident ſpeeches of the Chriſtians, to their tyrants and perſecutors: *Cruciate, torquete, damnate, atterite, probatio innocentiæ noſtræ eſt iniquitas veſtra.* Torment vs, rack vs, condemne vs, breake vs in peeces; your iniquity, is the triall of our innocency.

Phil. 1. 14.

Tertul.

As therefore the *Chryſopaſſ*, or *Ethiopian* ſtone ſhineth in the darkeneſſe, but waxeth pale in the light: for (as *Iſidorus* ſaith) in the night it ſhineth like fire, but in the day time looketh pale like gold: So in the night of aduerſity, the vertues of Gods children ſhine moſt cleere, which when men are in proſperity are obſcured and couered. The godly then count it exceeding ioy when they fall into diuers temptations; knowing that afflictions are therefore ſent of God for the triall of their faith: and this is the firſt reaſon of the confirmation ta-

Chryſopaſſ. Simile.

ken from the profite of affliction.

Knowing that the triall of your faith bringeth forth patience.

The second profite of Afflictions.

Heere is now the second profite that commeth of afflictions, namely, patience, the beauty, foundation and crowne of all other vertues. A vertue (saith *Tertullian*) which hath such a preheminence in the ranke of vertues, that without it no man can fulfill any precept, or doe any worke acceptable vnto God: as contrarywise, impatience is the mother of all sinnes, and euery vice may bee ascribed to impatiencie.

Tertul.

The praise of patience.

From the example of God the Father.

God himselfe is vnto vs a daily example of patience, which maketh his Sunne to arise vpon the iust and vniust, and bestoweth innumerable benefites vpon vnthankefull men, and such as fight against him, and *maketh as though hee saw not the sinne of men, because they should amend.*

Wis. 11. 20.

Of Christ.

And the same Sonne of God, shewed his wonderfull patience at his Conception, Natiuity, Death, and Passion: hee cured his enemies, hee washed

waſhed the traitors feete, and gaue him a kiſſe: *Hee was led as a ſheep to the ſlaughter, and as a ſheepe dumbe before the Shearer, ſo opened not hee his mouth:* When *hee was reuiled, hee reuiled not againe, when hee ſuffered, hee threatned not, but committed it to him that iudgeth righteouſly.* The faith and patience of *Abraham* was proued by many and hard peregrinations, by domeſticall broyles, by the ſacrificing of his onely ſonne. The patience of *Eſay* was proued, being cut aſunder with a ſaw. Of *Ieremy*, by impriſonements, captiuity, and ſtoning. Of *Micheas* by reproches and buffeting. Of *Elias* by the terrible threatnings of Kings, in the Deſart, and of famine. Of *Iob*, by his plagues of body, and loſſe of all his temporall goods. And to conclude with Saint *Paul*, they *choſe rather to ſuffer aduerſitie with the people of God, then to enioy the pleaſures of ſinne for a ſeaſon.* Who now would not embrace this noble vertue, who would not aſpire to ſuch a treaſure?

Eſay. 53.7.

1. Pet. 2.23

Of the faithfull.

Heb. 11.25

But

Simile.

But with what *Simile* ſhould I delineate this noble vertue vnto you? Let vs compare it with the pureſt mettall: Patience is like vnto pure gold, and that in three reſpects.

1 Patience compared vnto gold.

Firſt, in regard of the ſoliditie of it; for nothing is more ſolide and compact then gold, for being put into the fire, it neither euaporateth or is diminiſhed in the weight, or conſumed; but when through the violence of heat it is diſſolued, if it haue any admixtion of impurity, it is cleanſed and becommeth more bright. So the patient man hath ſuch ſoliditie of minde, that being put into the fire of tribulation, doth neither euaporate through anger and impatiency, neither is diminiſhed in the weight of vertue, through diffidence and diſtruſt, or conſumed through puſillanimity, or faint-heartedneſſe, but is made the more pure, and ſhineth the more bright in vertue, *Though now for a ſeaſon yee bee in heauineſſe through manifold*

1. Pet. 1. 6.

nifold temptations, that the triall of your faith, being much more precious then gold that periſheth (though it bee tried with fire) might be found to your praiſe, and honour, and glory, at the appearing of Ieſus Chriſt.

Secondly, in regard of the ductibility thereof in working; for gold is ſo ductible that betwixt the Anuile and hammer, without any diuiſion or interruption of parts, it is dilated and extenuated into moſt thin plates: So the patient minde reſiſteth not perſecution, but is ſo flexible that it is not broken through inconſtancy, not diuided of his perſecutor through wrath, but is dilated into charitie through patience: So were the holy Martyrs, when they prayed for their perſecutors. 2

Thirdly, in regard of the tranquility thereof: For nothing among mettals in working maketh leſſe noiſe, for being ſtricken it ſoundeth not as doth braſſe and yron: So the true patient minde reſoundeth not in murmuring, curſing, rayling, or ſcolding 3

ſeolding againſt a contumacious tongue, after the example of Chriſt,

1.Pet.2.23 *Who when hee was reuiled, reuiled not againe, when hee ſuffered hee threatned not, but committed it to him that iudgeth righteouſly.* Such alſo was the patience of the bleſſed Martyrs, which being ſcourged and buffeted of their perſecutors, anſwered not againe, nor reſiſted through impatiency: if then wee will retaine this noble vertue, wee muſt in theſe properties reſemble the pure gold.

Contrariwiſe the deuill himſelfe is the perſwader and authour to impatience; for, not able to ſuffer that God had made all things ſubiect vnto man, through enuy deceiued he our firſt parents, diſcontented with their eſtate, which brought all miſery to them and their poſterity.

Gen.4. *Cain*, not able patiently to beare the felicity of *Abel*, oppreſſed and ſlew him. The Iſraelites alwaies ſinned through impatience. The want of patience was the cauſe that they roſe vp againſt *Moſes* and *Aaron*, yea

yea againſt the Lord himſelfe. The Iewes and Gentiles perſecuted the Apoſtles and Martyrs, becauſe they could not patiently endure their preachings and reprehenſions.

Here (brethren) wee ſee that patience and ſuffering of aduerſity, is ſo neceſſary vnto a Chriſtian man, that without it hee can indeed bee no perfect Chriſtian: For againſt the fiery darts of the deuill, through innumerable ſnares, through infinite aſſaults, wee muſt paſſe through and *endure to the end*, before wee come to our heauenly Country: vnleſſe therefore wee bee armed with a ſtrong and conſtant patience wee ſhall often faint before wee come to the midſt of our courſe; therfore ſaith the Apoſtle: *Yee haue need of patience that when yee haue done the will of God, yee might receiue the promiſe.*

None a perfect Chriſtian without patience.

Heb. 10. 36

Nulla anceps luctamen imit virtute ſine iſta. Virtus nam vidua eſt quam non patientia firmat. Prudentius

No vertue may endure conflict, if Patience bee away,
For vertue like a Widdow goes, where Patience doth not ſtay, (*dentius*

As wel ſaith the Chriſtian Poet *Pru-*

This

This is the true patience, which is not ouercome with any aduerſity, and is exerciſed chiefly in ſuffering three things, which are: *Oris opprobria, corporis flagella, damna temporalia*, the reproches of mens mouthes, the ſtripes of body, temporall loſſes, into which a certaine Schoole-man reduceth all aduerſity, which the true patience muſt vanquiſh.

Patience exerciſed chiefly in three things.

Firſt, it is not ouercome with opprobrious ſpeeches, for commonly the wicked are wont to load the godly with contumelies, iniuries, reproches, and tauntings, ſcoffings, and raylings, and ſuch like. Now they haue retained the true patience which can carry themſelues vprightly in theſe things, not rendring euill for euill; this the Apoſtle counſelleth, or rather commandeth; *Recompence to no man euill for euill:* And againe: *Bee patient toward all men, ſee that none recompence euill for euill vnto any man, but euer follow that which is good, both towards your ſelues and towards all men.* And this is the weapon

Rom. 12. 17
1. Theſſ. 5. 14 15.

weapon of Gods children, whereby they are conquerours as *Prudentius* aptly saith: *Prudentius*

— *Lex habet illud*
Nostra genus belli, furias omnemq́ malorum
Militiam, & rabidas tolerando extinguere vires.
This noble kind of conquering, our Christian Law doth tell,
The furies of all wicked rage, with patience to repell.

When contrarywise wrath is vanquished with his owne weapons; as he saith againe.

— *Moriturq́ suis ira ignea telis,*

The second note of true patience, consisteth in suffering scourges and crosses which are inflicted vpon the body, wherewith Gods children are nothing daunted or weakened, but patiently endure whatsoeuer plague, or sickenesse, the Lord shall lay vpon them. And euen as at the building of the Temple, there was heard neither the sound of the Axe, Hammer, or any toole of Iron: So when Simile. 1. Reg. 6.

when God by afflictions, croſſes, and corrections, buildeth his ſpirituall houſe in the hearts of his children, they murmure not, repine not, nor are ouercome with impatience, knowing that we muſt *through many afflictions enter into the Kingdome of heauen.*

Act.14.22.

3 The third note of patience, is in ſuffering patiently the loſſe of temporall goods. Such was the patience of holy *Iob*, who when hee had loſt all his ſubſtance, which was very great, hee was not touched with the leaſt motion of impatiency, but ſaid: *The Lord hath giuen, and the Lord hath taken, bleſſed be the name of the Lord:* So in all temporall loſſes the godly ſhould ſay with *Iob* and *Ely* the Prieſt: *It is the Lord, let him do what ſeemeth him good:* and this is the ſecond reaſon why the godly ſhould count it exceeding ioy when they fall into diuers temptations, becauſe the triall of their faith bringeth forth patience. For what our patience is, it is not knowne but by aduerſity,

Iob.1.21.

1.Sam.3.18

aduerſity; For euen as a man that is ſicke of a feuer Quartane, or Tertian, if he haue ſome reſt in the time betweene his fits, is not ſaid therefore to bee cured of his feuer: So no man may be ſaid to be patient when he is neuer diſturbed, or aſſailed with aduerſity; but if in the midſt of tribulation and miſery, hee bee not ſhaken from a conſtant and quiet minde, hee is truely ſaid to be patient: as he that in the time of his fit, is not touched with his feuer, is ſaid to bee perfectly cured. And as the Tree that moueth not when the winde is ſtill, is not ſaid therefore to be immoueable: or as the wood that burneth not, when there is no fire, is not therefore incombuſtible: So a man that neuer taſted aduerſity, cannot bee ſaid to bee patient: For (as *Gregory* ſaith) whatſoeuer a mans diſpoſition is, ſecret with himſelfe, reproaches make manifeſt. And thus wee ſee, the triall of our faith *bringeth forth patience:* tribulation therefore is ſo far off from harming

Simile.

Simile.

Qualis quiſq; apud ſe latcat illata contumelia probat.

vs, if with all humility wee submit our selues vnto God, that it is a cause of our exaltation. As the wood of the *Egiptian* Fig-tree, being cast into water, contrary to the nature of other wood, sinketh downe to the bottome; but being full of water (when by nature it should be more heauy) it mounteth vp to the top: so if in the water of aduersity we descend to the bottome of humility, we shall be exalted (though the world thinketh otherwise) vnto the top of felicity.

Simile.

VER. 4.

And let patience haue her perfect worke, that yee may bee perfect and entire, lacking nothing.

A Third reason, or fruit that commeth of affliction; the godly must count it exceeding ioy when they fall into diuers temptations; and why? because patience in afflictions, if it haue his perfect work in vs, maketh vs entire and perfect.

3. Reason.

Now

Now that patience may haue this worke in vs, it muſt not be momentany, and for a while, but wee muſt perſeruer vnto the end: that the whole building of our patience may bee perfected and conſummated. Some in the beginning doe ſhow an heroicall fortitude of minde, but in midſt of their courſe they faint and giue ouer, but our Captaine Ieſus Chriſt approueth, and alloweth, and crowneth them that perſiſt conſtant vnto the end.

Heere firſt we obſerue that it is a moſt certain ſigne of election, when we perſeuer in faith & good works; as contrarywiſe, a defection from the faith, is an euident teſtimony of reprobation, and therefore ſaith the Lord: *If the righteous turne away from his righteouſneſſe, and commit iniquitie, and do according to all the abhominations that the wicked men doth, ſhall hee liue? all his righteouſneſſe that hee hath done ſhall not bee mentioned:* and to them onely that endure to the end, our Sauiour promiſeth ſaluation. 2. *Obſeru.* Ezc.18.24. Math.10.

Apoc.2.10 And the Spirit of God saith: *Bee faithfull vnto the death, and I will giue thee the Crowne of life.*

2 Secondly, wee are here taught, that it is not enough once, or twice, to fight against temptations, except wee continue the combat vnto the end: for what doe our good beginnings auaile, if being wearied and vanquished, at last wee shake hands with Sathan? *Iudas* beganne well, but his defection made him a Traytor: So did *Simon Magus, Nicholas, Cerinthus, Hymineus, Alexander, Philetus, &c.* which at first professed the Gospell of Christ, but at length, both to the shipwracke of their owne soules, and many others, they were back-sliders. *In cassum bonum agitur, si ante vitæ terminum deseratur,* saith *Gregory*; It is in vaine to do good, if wee giue ouer before the end of our life: And why? *Quia frustra velociter cunit, qui priusquam ad metas venerit, defecit:* because in vaine he beginneth to runne, which fainteth before he come to the gole.

Greg. mor.

And

And to this purpoſe, S. *Bernard* hath this golden ſentence: *Bonam vitam ego duco, mala pati & bona facere, & ſic perſeuerare vſq; ad mortem:* I count that a good life, to do good, and ſuffer euill, and to perſeuer vnto death. *Ber. in Ser.* A Golden ſaying of S. *Bernard.*

Perſeuerance may be likened vnto the braue flouriſhing Laurell tree, which remaineth alwaies greene, and is not ſpoyled of his vigor and beauty, neither in the heate of Summer, nor in the cold of Winter: So the truely perſeuerant man is neither broken in the Winter and ſtormes of aduerſity, nor puffed vp with the heat of proſperity, but keepeth ſtill the ſame minde, the ſame conſtancy, the ſame tenor of of vertue. And euen as the skilfull ſea-faring man is not daunted with euery ſtorme, nor giueth ouer for a contrary winde, but laboureth with perſeuerance againſt the winde, vntill he commeth to the hauen: And as the hound followeth the Hare through brambles, thornes, hedges, Simile. Simile.

vntill he catch her: So we muſt not giue ouer our purpoſe of wel-doing for any aduerſity, difficulty, or temptation, but with perſeuerance to ouercome the troubleſome ſtormes and waues of this world, vntill we come to the ſafe hauen and port of euerlaſting life: *So runne that yee may obtaine.* The wicked contrarywiſe may be likened to a rotten worme-eaten apple, which falleth from the Tree before it bee ripe, when the ſound grow faſt vntill they come to maturity: So they that are putrified and worme-eaten, through cuſtome of ſinne, fall away from a good purpoſe, through want of perſeuerance, with a little winde of temptation; *Hee is as the chaffe which the winde ſcattereth away from the face of the earth.* Who euer continued in wel-doing and found not the mercy of the Lord? *Mary Magdalen* perſeuered at the Sepulchre, and the Lord firſt apeared vnto her. The woman of *Canaan* perſeuered in prayer vnto the Lord, and ceaſed not at ſo ma-

1.Cor.9.
Simile.
Pſal.1.5.
Mar.16.
Ioh.20.
Math.15.

ny

ny repulſes, and therfore heard theſe words: *O woman great is thy faith, bee it vnto thee euen as thou wilt.* The importunate friend in the Goſpell, who knocked at his friends dore, craving to borrow three loaues, obtained that by perſeuerance, which for friendſhip he could not. To conclude, the people continued with the Lord three daies in the Deſart, and our Sauiour rewarded this their perſeuerance with a notable miracle, whereby both their bodies were fed, and (which is more) their faith alſo confirmed. O (brethren) that wee would perſeuer thus in prayer and in our good purpoſes, in hearing the word, in meditation of heauenly things, &c. O that they which ſpend whole daies and nights in play, cards, dice, and filthy pleaſures, would ſpend but one day with the Lord in prayer, godly meditation! &c. How farre greater would their gaine bee, then what they get by vaine pleaſures? But what ſay I one day? I would to God they would Luk. 11.

bestow but one houre in a day in this duty, great surely then would bee the profite they should get thereby, &c. And thus through perseuerance, patience hath her perfect worke in vs: it followeth, *that yee may bee perfect and entire lacking nothing*,

Here the word *(perfect)* signifieth stable, constant, persisting to the end in the profession of the Gospell. For God vseth patience as an instrument and meane to make vs perfect. Now in that some in Scripture are called iust and perfect men, as *Ioseph* and *Zacharias*; *be yee perfect as your heauenly Father is perfect.* Wee must vnderstand that perfection is two waies taken, either absolutely, or κατὰ τι, that is in respect of some other thing. The absolute perfection is such which can not bee encreased, but is so full and absolute as nothing may be added vnto it; In this degree of perfection, no man in this infirmity and weaknesse of nature is perfect: the iust falleth seuen times a day,

Math. 2.
Luk. 2.
Math. 5.
Math. 19.

Perfection two waies taken.

I

day, and therefore the very Apoſtles prayed the Lord to *encreaſe their faith*: And the Apoſtle ſpeaketh of himſelfe, and of all the Saints of God in this life: For *I know that in mee, that is in my fleſh, dwelleth no good thing: for to will is preſent, but I finde no meanes to performe that which is good*: That wee might vnderſtand that in the moſt perfect dwelleth the body of ſinne, as he ſaith againe: *O wretched man that I am, who ſhall deliuer mee from the body of this death?* Luk. 17. Rom. 7. 18. Rom. 7. 24.

For the ſecond, which is in deed the perfection of Gods children, it is κατὰ τι, *certæ cuiuſdem rei reſpectu tantum*, onely in reſpect of ſome certaine thing: ſo was *Ioſeph*, *Iob*, *Zacharias*, called iuſt or perfect men; not becauſe they were abſolutely perfect, but becauſe they had attained to the perfection of ſundry vertues, as farre forth as of men this life might be attained. Thus the godly are called perfect, either in comparilon of the wicked, in reſpect of whom Gods children 2

children are holy, and in compariſon of them, perfect. Or becauſe the meaſure of their gifts and graces, and the vertues to which they aſpire by the imputation of Chriſts perfection, are reputed perfect, and made acceptable vnto God. Wee are now therefore in the way where wee are tending towards perfection, and ſhall at laſt obtaine the ſame in our Country, and as all our righteouſneſſe is of faith; ſo, as our faith doth increaſe in vs, ſo doth alſo our righteouſneſſe and perfection. What this perfection is in this life, the Apoſtle notably explaneth: *Not as though I had already attained to it, either were already perfect: but one thing I doe; I forget that which is behind, and endeuour my ſelfe to that which is before.* This the Apoſtle teacheth by an elegant Simile taken from runners in a race. But what do theſe valiant runners in a race? *They forget that which is behind:* That is, firſt, they neuer looke backe, nor regard how many paces they haue runne, but what

Phil. 3. 12. 13.

In dies vlterius.

what yet remaineth farther for them to runne, that with an vnwearied courſe they may haſten to finiſh it, going ſtill farther, neuer declining from the marke and goale, vntill they haue attained the ſame. Secondly, they indeuour to that which is before, they haue their eyes and minde, intent and fixed vpon the marke to which they runne, and will by no meanes diuert either minde, or eyes from the ſame: Herein conſiſteth our Chriſtian perfection in this life, and therefore hee addeth: *Let vs therefore as many as be perfect be thus minded.*

The vſe (beloued) wee ſhould make hereof is: that ſeeing by patience vnder the croſſe, and afflictions of this life we increaſe in godlineſſe, and grow towards perfection, and this our aſpiring towards perfection, and growth in godlineſſe, is by the imputation of Chriſts perfection, accepted and accounted for perfection before God; O then, let this moue vs to hold faſt this exhortation *The Vſe.*

tation of the Apostle: *Brethren, count it exceediug ioy when yee fall into diuers temptations: Knowing that the trying of your faith bringeth forth patience: And let patience haue her perfect worke, that yee may bee perfect and entire lacking nothing.*

(* * *)

THE

The third Sermon.

5 *If any lack wiſedome, let him aske of God, which giueth to all men liberally, and reproacheth no man, and it ſhall be giuen him.*

6 *But let him aske in faith, and wauer not: for hee that wauereth, is like a waue of the ſea, toſt of the winde and caryed away.*

7 *Neither let that man thinke that hee ſhall receiue any thing of the Lord.*

8 *A wauering minded man is vnſtable in all his waies.*

THERE are ſome which would haue this to bee the Apoſtles ſecond exhortation of craning the true and Chriſtian wiſedome at the hands of God, by faithfull and feruent prayer. Others reſtraine the name of wiſedom, to the doctrine of bearing patiently the croſſe: where the

the Apoſtle vſeth a preoccupation, or preuenting of an obiection, anſwereth them that might obiect againſt the former doctrine, that they want the gift of conſtancy and fortitude, ioyfully to vndergoe the manifold temptations of this wretched life: as if hee had ſaid: Indeed herein conſiſteth a principall point of the true Chriſtian wiſedome, without which it ſeemeth a hard thing to fleſh and bloud, patiently to ſuffer croſſes and afflictions: But if any want the gift of this wiſedome, let him aske it of God, the giuer of all goodneſſe, who is exceeding bountifull and liberall, and it ſhall bee giuen him. Heere I note

1 What this wiſedome is.

2 Of whom, and how it is to be ſought.

3 The motiues that ſhould confirme our hope of obtaining the ſame.

1 To omit the definitions of the Phyloſophers, which were ignorant of the true wiſedome. S. *Auguſtine* thus

thus defineth it generally: *Sapientia mihi videtur esse rerum humanarum, diuinarumq; quæ ad beatam vitam pertineant non scientia solum sed etiam diligens inquisitio:* Wisedome seemeth to mee to bee, not onely the knowledg, but also the diligent inquisition of both diuine and humane things. And before him very aptly *Lanctantius:* who so will bee wise and blessed, let him heare the voyce of God, learne his righteousnesse, know the Mysterie of his Natiuity, contemne earthly things, loue heauenly things, that hee may attaine to the soueraigne good to which hee was created, &c. This true wisedome is grounded vpon the word of God; hereof speaketh the Princely Prophet: *The testimony of the Lord is sure, and giueth wisedome to the Simple:* And holy *Iob: Behold the feare of the Lord is wisedome, and to depart from euill is vnderstanding. This wisedome shall not bee valued with the wedge of Gold of Ophir, nor with the precious Onix, nor with the Saphire, the gold nor the Chrystall,*

Definitio sap. secund. Aug. lib. 1. con. Acad.

Lact. l. 3. c. vlt. Qui vult sapiens esse & beat⁹ audiat Dei voluntatē, discat iustitiam, sacramentum, suæ natiuitatis norit, humana cōtemnat, &c.

Psal. 19.7.

Iob. 28. 28.

Iob. 28. 15. 16.

ſtall ſhall boe equall vnto it. This wiſedome as it is moſt neceſſary vnto all men, ſo eſpecially for thoſe which are vnder afflictions and perſecutions, for it cauſeth them *to rēioyce in tribulation:* This wiſedome cauſeth to feele inwardly the comfort of the Spirit; this teacheth vs to know the cauſes for which wee are afflicted of God: Firſt, for the puniſhment of our ſinnes: Secondly, for the tryall of our faith: Thirdly, for the aduancement of Gods glory: Fourthly, that wee being touched, might repent, leaſt wee bee condemned with the world. This cauſeth to feele the comfortable preſence of Gods Spirit, in the midſt of our miſeries, whereby the burthen of the croſſe is made light and eaſie.

Rom. 5. 3.

2 Now this wiſedome being not a quality of nature, but an excellent gift of grace, is to be ſought for of God by continuall and feruent prayers, not of the wiſe men of this world, which count the extremeſt folly, the greateſt wiſedome, as to wallow

wallow in pleasures and delights of the world, to scrape together riches, to cogge, lie, deceiue, and vndermine their neighbours, &c. which indeed they shall finde, too late, to bee meere folly and madnesse, to labour to winne the fleeting world, *and loose their owne soules.* Not of the Philosophers, which obseruing but the second causes onely, and following nature their guide, do miserably ensnare, rather then comfort, the wretched mindes of men. Not out of *Adonis* garden of the wanton Poets, which are wont rather to corrupt and effeminate the mindes of their Readers, and amaze them in the labyrinth of folly, then yeeld any solid comfort. But of God onely is this wisedome to bee sought, therefore saith this Apostle: *If any lack wisedome, let him aske it of God:* To this subscribeth the mirrour of wisedome: *The Lord giueth wisedome, and out of his mouth commeth vnderstanding.* And *Daniel, the name of God bee praysed for euer and euer, for*

Prou. 2. 6.

Dan. 2. 20.

wiſedome and ſtrength are his. And *Auguſtine* in his Meditations, ſpeaketh thus to God: *Abs te ſapere eſt deſipere, te vero noſcere, eſt perfecte ſcire:* To bee wiſe without Thee is to bee a foole, and to know thee is perfect wiſedome.

Aug. med. cap. 5.

Verſ. 6.

But how ſhould wee aske this wiſedome? and how ſhould we pray for the gift of patience? The Apoſtle teacheth: *But let him aske in faith and wauer not.* Wee muſt aske in a firme and conſtant faith, if wee would haue our prayers acceptable vnto God, and profitable vnto our ſelues: If wee would obtaine at the hands of God what wee craue, wee muſt aske without any diſtruſt of Gods power, liberality, and goodneſſe: There is nothing that ſo much withholdeth Gods bountifulneſſe, in granting our petitions, as doubtfulneſſe, when our mindes are diſtracted into diuers opinions, and not fully perſwaded of Gods power, and readineſſe, to heare our prayers, or grant the things which wee deſire,

deſite. What is this elſe, but to teach God how to ſdeny vs? as one ſaith. It is truely ſaid in the Tragedy: *Hee that aſketh fearefully or doubtfully, teacheth him of whom hee aſketh to deny him.* The Greeke μὴδὲν διαπιστόμενος, ſignifieth both him that doubteth and iudgeth of Gods power and mercy. The Greeke *Scholia* expoundeth it of him, which being preſſed downe with the weight of his ſinnes, thinketh them to be greater then God is able, or willing, to forgiue. *Sene. in Hip.*

Heere wee are taught that without faith there is no acceſſe vnto God, vnleſſe faith as a moſt cleere light, doth diſperſe the darkeneſſe of our mindes, ſhew vs the way, and as it were leade vs by the hand vnto the Throne of God: *For how* (ſaith the Apoſtle) *ſhall they call vpon him in whom they haue not beleeued.* Rom. 10. 14 *Without faith it is not poſſible to pleaſe God: For hee that commeth to God, muſt firſt beleeue that God is, and that hee is a rewarder of them that ſeeke him.* Heb. 11. 6. This

our Sauiour commending to the
Math. 8. 13 *Centurion* ſaith: *As thou haſt beleeued, ſo bee it vnto thee.* And to the two blind men (that hee might teach them the efficacy of faith) hee ſaith:
Math. 9. 28 29. *Beleeue you that I am able to do this? according to your faith bee it vnto you.* And to the Ruler of the Synagogue:
Mar. 5. 36. *Bee not afrayd, onely beleeue:* And at the rayſing of *Lazarus*, vnto *Martha: Beleeueſt thou this?*
Iohn 11. By faith, onely then, our prayers are ſtrengthned and made effectuall, whereby approaching vnto God, we are heard. And this that the Apoſtle might perſwade vs, willeth vs to aske this wiſedome of God, by faith, without wauering: *For God is neere vnto ſuch as call vpon him* (ſaith the Prophet) but yet onely to ſuch as call *vpon him faithfully.*

3 Now in the third place commeth to bee conſidered, certaine comfortable motiues to confirme our hope, that if wee aske this wiſedome faithfully we ſhall obtaine it.

The firſt (ſaith the Apoſtle) is Gods

Gods *liberalitie: Hee giueth to all men liberally.* Gods liberallity is altogether infinite, in imparting his goodneſſe and graces moſt copiouſly vnto his creatures: for ſo the *Aduerbe* ἁπλῶς: *affluentèr, largitèr*, as πλουσίως, that the Apoſtle might expreſſe not onely the readineſſe, but alſo the effuſe liberality of the Giuer. God is prompt, ready, and free in his giftes; not like vnto moſt men, which giue grudginly, nigardly, and *ſemicluſa manu*; as the prouerbe is, as it were pinching away part of their benefites. Hee giueth ſuperaboundantly aboue what we deſerue: *For hee is rich vnto all that call vpon him:* Rom. 10. *Hee is able to doe ſuperaboundantly, aboue all that wee aſke, or thinke,* Ephe. 3. 20 ſaith the Apoſtle, as his nature is infinite, ſo is his bounty. *Abraham* craued but a ſon of the Lord, as an heire of his goods, and God promiſed to multiply his ſeed *as the Starres of heauen, and as the ſand that is by the Sea-ſhore:* Gen. 22. 17 And, which is the greateſt of all, the *Meſſias* and Sauiour of the world

was borne of the same seed. *Iacob* desired but *bread to eate, and cloathes to put on, and a safe returne into his*
Gen.28.29 *Country*, And hee had the Angels to his keepers, and companions of his peregrination, an happy marriage, a plentifull off-spring, ample riches, great Flockes, Diuine Visions, and
1. Sam. 9. sweet Promises. *Saul* seeking his fathers Asses, receiued the Kingdome and gouernement of all Israel.
1.Reg.3.13 *Salomon* desired of the Lord but onely wisedome; and hee receiued with the same incredible riches, a peaceable Kingdome, and great *glory, riches, and honour: so that among the Kings there was none like vnto him.* Neither do there want examples in
Iohn 4. the new Testament: The woman of *Samaria* sought but for water to quench her bodily thirst, and shee found the water of Life, the Sauiour of the world. The thiefe on the Crosse, craued of the Lord onely to bee mindefull of him: and heard these wotds of our Sauiour: *This*
Luk. 23. *day thou shalt bee with mee in Paradise.*

Grace

Grace (ſaith Saint *Ambroſe*) *is ſo much more aboundant then our prayers: that the Lord doth alwaies giue more then wee craue.* Seeing then ſo great is the liberality of our God in giuing; Let wretched man bee aſhamed (ſaith *Auguſtine*) of his ſlackneſſe and ſlothfulneſſe in asking. *Amb. Com. in Luc.*

2 And as the Lords Liberality, ſhould wonderfully ſtirre vs vp confidently to flie vnto him by faithfull and feruent prayers: So Gods great Magnificence whereby he giueth generally to all men, which carieth a comfortable *Emphaſis.* If God giueth liberally vnto all men, will hee not giue wiſedome vnto vs, if wee aske in faith? Shall wee ſuſſpect his liberality vnto vs, who is ſo bountifull vnto all fleſh? So liberall is our good God, That *hee ſpared not his owne Son, but gaue him for vs all vnto death, and ſhall hee not with him giue vs all things alſo?* He giueth food vnto all creatures, *And feedeth the yong Rauens which call vpon him,* And ſhall hee neglect to heare the prayers of Rom.8.32.

man, whom he hath aboue all other creatures created to eternall glory? Great ſurely is the weight of this generall ſpeech (*vnto all men*) hee denyeth himſelfe to none, hee is the inexhauſt fountaine of all goodneſſe, euer open vnto all thirſty ſoules, without exception, hee calleth all vnto him: *If any man thirſt let him come vnto mee and drinke: Come vnto mee all that are weary and laden, and I will eaſe you.* To all hee giueth the law of nature, reaſon, the admirable glaſſe of his creatures. *Hee maketh his Sunne to ariſe vpon the good and euill, and cauſeth his raine to fall vpon the iuſt and vniuſt:* No man then, but through his owne default, is depriued of theſe bleſſings; which ſerueth notably to confirme our hope of obtaining all good things at the hands of God, who is ſo liberall to all men.

Iohn 7.37. Mat.11.28 Math.6.

3 The third motiue to confirme our hope in prayer, is taken from the goodneſſe of Gods nature, *Hee reprocheth or caſteth no man in the teeth:*

teeth: So great is his loue and kindneſſe, that hee neuer vpbraideth vs with his former benefits, that thereby hee ſhould ſhame or repell thoſe that pray vnto him. Wee ſee men (yea of the moſt liberall ſort) will oftentimes reproach ſuch as craue of them, with their former gifts, that thereby they might ſhift and ſhake off importunate ſuters. *A foole* (ſaith the Wiſe-man) *will reproach churliſhly, and a gift of the enuious putteth out the eyes:* An odious kind of men which reproach a friend with a benefite receiued, which the receiuer, and not the giuer, ought to remember and commend: Wherefore men are loath to make requeſt to ſuch for any thing, neither haue they any hope to obtaine of men of this diſpoſition; but the thanke and grace of a benefite is loſt by ſuch bragging, euen among men, as the Poet aptly ſaith.

Eccl. 18. 17

Obiurgatio eſt in aduerſis crudelis. Sene. in Prouerb.

Crede

Crede mihi, quamuis ingentia (Poſthume) dones,
Authoris pereunt garrulitate ſui.

Although thy giftes on mee are great (friend Poſthume*) and thy coſt,*
Yet through thy bragges they periſh all (beleeue me) and are loſt.

The Vſe. Seeing then wee haue ſo gracious and liberall a God, who is delighted with our often prayers, Let vs (beloued) caſt off all doubtfulneſſe, if wee *thinke to receiue any thing of the Lord*, and therefore Verſ. 6. *He compareth a doubtfull wauering minde vnto a waue of the ſea toſſed of the winde*; ſuch indeed is the minde that doubteth in his prayers, whether God be able to deliuer him, or willing to ſtand to his promiſes, which as a waue toſſed with the winde, inclineth ſometime to this ſide, ſometime to that; now hee preſumeth, anon hee deſpaireth and fainteth. Therefore when thou commeſt to commence thy

thy ſutes vnto the Lord, truſt confidently in his mercy; ſay with the Prophet: *I will truſt in thy mercy*, and then aſſure thy ſelfe, as Saint *Bernard* very truely ſaith: *Vnum é duobus indubitantèr ſperare poſſumus: aut dabit quod poſcimus, aut quod nouerit nobis eſſe vtilius:* One of theſe two we may vndoubtedly hope for, that either he will grant that wee deſire, or that which ſhall bee more profitable for vs:

Pſal. 13. 15

Ber. Ser. 5. de quadrag.

VER. 8.

A wauering minded man is vnſtable in all his waies, &c.

THIS generall rule the Apoſtle addeth to the former concluſion, as it were aſſigning a reaſon thereof: to wit, hee whoſe minde is two waies diuided, on this ſide beholding God, on the other ſide the world: now beleeuing God to bee omnipotent, and the ſoueraigne good; now againe doubting of them both: This man is not onely inconſtant, and wauering, in his prayers,

ers, but alſo in all other things that hee thinketh or doth, hauing one thing in his tongue, another thing in his heart, changing his affections with the time, now here, now there, as the winde: What maruell then, if ſuch a man obtaine nothing at GODS hands? Doth not this ſo filthy inconſtancy deſerue a iuſt repulſe? Hee is called ἀνὴρ δίψυχος, which with diuers cogitations about the ſame thing is diſtracted, and hath nothing certaine what to follow, as indeed haue all ſuch as are doubtfull, as though they had *duos animos*, two mindes. *Beda* reputeth him a double-minded man, which in praying to the LORD boweth his knee, but diſtruſteth that hee ſhall obtaine; And would *Hic cum ſæculo gaudere & illic cum Deo regnare*, and follow the delights of the world heere, and yet there raigne with GOD. Againe, hee is double-minded, which in the good workes which hee doth ſeeketh not to pleaſe the Lord, but hunteth

Beda.

hunteth after the fauor and applauſe of men.

Heere it appeareth, that to beare a double and inconſtant minde, cauſeth that our prayers are not heard. Of this kind, firſt are all hipocrites, whom the Sonne of God very elegantly, and fitly, compareth to painted Sepulchres, outwardly curiouſly wrought, but being within full of dead mens bones: *They honour God with their lippes* (ſaith the Prophet *Eſay*) *but their heart is farre from him.* *Clemens Alexandrinus* ſaith, They are like to the Temples of the *Egyptians*, which outwardly appeare faire to the eye, but within are full of poyſonous Serpents, and other venomous and vncleane beaſts. Saint *Chryſoſtome* likeneth them vnto harlots, which though by nature they are moſt ſtinking, corrupt, loathſome, and filthy, yet they affect and forge beauty, with painting and gariſh attire.

Saint *Bernard* ſaith they are like

Hæc ſecũd. Bed.

Math. 23.

Simile. *Clemens Alex. lib. ſtrom.*

Simile. *S. Chriſoſtomus.*

Simile. *S. Bernard in ſermone de Benedict.*

like *Simon* of *Cyren*, who carryed the crosse of Christ, but not willingly: So hipocrites and counterfeites, will outwardly sometime doe the workes of a Christian, but not willingly; for in heart they loue not that, which outwardly they make shew of: the hipocrite is like vnto copper, which emulareth the gold in colour, when it is farre off in value and worth.

Simile. Hee is like the stone called *Chrysolenium*, which resembleth the *Chrisolite*, when yet it is not the same in

Isidor. price nor profite, which (as *Isidore* saith) is of a golden colour, and in the morning appeareth most faire and bright, but afterward looketh darke and dimme, and hath such affinity with fire, that being holden neere the same, it is straight inflamed: So the double-minded man is all golden in shew, when hee pretendeth sanctity, and in the morning is most faire, when he beginneth with feruency, but is afterward obscured with many vices, and is easily inflamed

flamed with the fire of temptations.

Secondly, they are (as another Father saith) of a double minde, of whom it is said; *Vult & non vult piger:* The sluggard would raigne with God, but will not worke the worke of the Lord, they would attaine to blessednesse, yet will reiect the precepts of Christ: and bee not there an infinite number of these? 2 *Salonius super Proverb. c. 13.*

Thirdly, they are *duplices animo*, double-minded, which are not stayed, not stedfast, in any opinion, as Hereticks, Schismaticks, and Nullifidians, which leane sometime to this opinion, sometime to that, that they may please the humours of men, of whom they expect some aduantage. These are (saith one) so variable, and such turne-coates in their opinions, as the Camelion is in changing his colours: And to vse *Irenaus* words, *Cum sint duo vel tres, de eisdem non eadem dicunt:* when as there are but two or three, they dissent in opinions, and speake not the same of the same things. They 3 *Athanasius orat. quod Nicœna Synodus. Hi sunt tam varij & versi-pelli animo quã Camelionte in mutandis coloribus.* *Ireneus.*

are

are like vnto the reede which groweth on the ſands, which are in danger of three things, of the winde,
Math.7. the raine, and the floud, as it is in the Goſpell: So this hypocrite, becauſe like this reede hee fixeth the roote of his opinion on the ſands, is either broken with the winde of temptations, or corrupted with impatience in the raine of aduerſity, or rooted out with the floud of perſecution: And therefore among many other prayſes of *Iohn Baptiſt*, hee is commended by the mouth of the
Math.11. Sonne of God; *That hee was not like*
Ephe.4 14 *vnto a reede ſhaken with the winde: That wee from hence bee no more children, waeuering and carryed about with euery winde of doctrine.*

S. Ber. Epiſt.99. Fourthly, Saint *Bernard* calleth them *duplices animo*, double-minded, which once profeſſing a religious zeale in the ſeruice of God, in hearing the word Preached, and all Chriſtian exerciſes, do ſhamefully renounce the ſame, that they may follow the pleaſures and liberty of the

the world. They are like vnto *Lots* wife, who being deliuered out of *Sodom*, looked back as loath to forgoe the pleaſures thereof, and was turned into a pillar of Salt: They are like vnto the Iewes, who loathing the heauenly *Manna*, longed for the fleſh-pots of Egypt, their pepons and onions. Gen. 19. Num. 12.

Fiftly, they beare a double minde which are paraſites, flatterers, and traitors towards their brethren, which (as the prouerbe is) *Vna manu panem, altera lapidem aut gladium oſtentant*: hold in one hand bread, and in the other a ſtone, or a ſword. They bleſſe with their mouthes, but curſe with their hearts. They reſemble *Cain*, who vnder colour of walking in the fields, ſlew his brother *Abel*. They are like *Ioab*, who traiterouſly with a fained kiſſe ſlew *Abner*: They are the children of the Traytor *Iudas*, who alſo with a kiſſe betrayed his Maiſter, the moſt innocent Lambe, the Sonne of God. Such the Wiſe-man pronounceth 5 Gen. 4. 2. Sam. 3.

Eccleſ.2.13

Pſal.12.1.

Ouid. Impia ſub dulci melle venena latent.

accurſed: *Woe bee vnto him that hath a double heart:* And the Spirit of God: *They ſpeake deceitfully euery one with his neighbour, flattering with their lippes, and ſpeake with a double heart.*

(¶ * * ♭ * * ¶)
(¶ ♭ ¶)
(* *)
(*)

THE

The fourth Sermon.

IAMES 1. 9.10.11.12.

9 *Let the brother of low degree reioyce in that hee is exalted.*

10 *Againe he that is rich, in that hee is made low: for as the flower of the grasse, shall hee vanish away.*

11 *For as when the Sunne riseth with heate, then the grasse withereth, and his flower falleth away, and the beauty of the fashion of it perisheth: euen so shall the rich man fade away in all his wayes.*

12 *Blessed is the man, that endureth tentation: for when he is tryed, he shall receiue the Crowne of life, which the Lord hath promised to them that loue him.*

THE Apostle returneth againe to his former proposed doctrine of patience, and comfort in afflictions, and

The Analysis.

sheweth the profite that commeth to poore and rich thereby, for which they ought to reioyce; for which he also giueth a reason.

Secondly, hee concludeth this doctrine, with the reward of patience: *Blessed is the man that endureth temptations. &c.* Verse 12.

There are two sorts of men, poore and rich, to both which the doctrine of patience vnder the Crosse is necessary: For the Greeke word ὁ πτωχος is he which is abiect, afflicted with pouerty, sickneſſe, exile, hatred of the world, and other calamities, to which is opposed ὁ πλούσιος the rich, to whom all things pertaining to this mortall life doe succeed after their desires. The Apostle willeth the poore brethren to reioyce in affliction, because they are hereby exalted, either to the true profession of the Gospell of Christ, or because they are thereby made like vnto Christ himselfe, and his holy Saints, who haue all in this world drunk of the cup of afflictions, and haue thereby

by a sure testimony, to their conscience, that they are the adopted sons of God, and therefore heires of the heauenly glory, as Christ himselfe testifieth: *O yee fooles and slow of heart to beleeue all that the Prophets haue spoken: Ought not Christ to haue suffered these things, and to enter into his glory?* Luk. 24.25 26. The rich againe should reioyce in affliction, as very profitable vnto them, because being taught thereby how vaine the pompe and riches of this world is, they are restrained within the bounds of their duty: So that the poore thereby are made content with their abiect condition, and the pride of the rich thereby abated. The Elect of God ought not to change their mindes with the blasts of Fortune, as the common sort of men do. But a brother, that is, an humble Christian, pressed downe with diuers miseries, should rather reioyce in this, for that being contemned of the world, hee is beloued of God, who will exalt him to the fellowship and glory of

his Saints aboue. Againe, let the rich when hee is made low, reioyce, because whereas hee was, for the deceitfull goods of this life, honoured in the world, now for the profession of Christ hee is contemned and despised. ὑψωσις *Exaltatio* is the glorificatiō of the Saints which Christ giueth vnto his faithfull seruants: *I go* (saith hee) *to prepare a place for you, and I will receiue you vnto my selfe.* Ioh. 14.

First, heere let vs note the loue and mildnesse of the Apostle, who calleth all Christians, though neuer so poore, abiect, and base in the world, *Brethren:* for all which haue partaked of the same Baptisme, hauing the same God their Father and Creator, the same Sonne, their Sauiour and Redeemer, the same holy Ghost, their Sanctifier; Members of the same Church, professours of one and the same Religion: What are they else but brethren, yea more neerely linked together then in any carnall affinity? Christ himselfe calleth vs Brethren, and willeth vs to

repute

repute one another brethren. *Whoſoeuer is angry with his brother, &c.* Math. 5 22
The etrnall Sonne of God himſelfe, calleth vs his brethren; *Goe tell my brethren,* ſaith hee. Math. 6.
Againe, *Hee that doth the will of my Father which is in heauen, hee is my brother, ſiſter, and mother,* But is it not to be lamented that this excellent vertue of charity among Chriſtians, is not onely cold, but almoſt altogether quenched? How many brawles, ſtrifes, hatreds, treaſons of one towards another, and murthers, haue crept now into the place thereof? This prouerbe, *Homo homini Deus,* one man is as it were a God towards another, this wretched age hath turned into, *homo homini dæmon, Lupus,* one man is a deuill, or a wolfe towards an other: So that this complaint of the Poet is verified among vs: Math. 23. Iohn 20. Math. 10.

Illud amicitiæ ſanctum & venerabile nomeu,
Nunc tibi pro vili, ſub pedibuſq; iacet. Ouidius.

The reu'rend name of friendſhip pure,
which once was ſacred ſweet,
As thing moſt vile, of thee, is quite trod-
den vnder feete.

The friendſhip and loue of the world aimeth onely at profite, and maketh it the ground thereof, as *Seneca* once truely ſaid: As the waſpes and flyes follow the hony, Wolues the dead carcaſſe, Emets the corne: ſo theſe kind of friends, follow their prey, and not the man.

Seneca. *Mel muſcæ, cadauera lupi, frumenta formicæ; prædam, non hominem, ſequitur turba iſta.*

The word *(exalted)* 2 waies taken.

The word *(exalted)* I find among the Fathers to be two waies expounded. Firſt, it ſignifieth the Crowne of heauenly glory, wherewith Chriſt will crowne all in his Kingdome which heere ſuffer patiently the croſſe and afflictions for his names ſake, with the moſt certaine expectation whereof the ſeruants of God do erect their mindes and comfort themſelues in all aduerſity, yea, and in death it ſelfe: For the afflictions of this life are but temporary and

and very ſhort, but the crowne of glory in their exaltation is eternall: *Hee that loueth his life ſhall loſe it, and hee that hateth his life in this world ſhall keepe it vnto eternall life.* And againe, this word *(exalted)* may bee taken for the inward and ſpirituall ioy of the minde, wherewith Gods children are cheared and comforted, when they are hated and afflicted of the wicked, as the Apoſtles, *Which went reioycing that they were counted worthy to ſuffer rebuke for Chriſts name: Bleſſed are yee when men reuile you, and perſecute you, and ſay all manner of euill againſt you for my names ſake falſely. Reioyce and bee glad for great is your reward in heauen.* And wee muſt not thinke (as the reuerend *Beda* noteth vpon this place) that this pertaineth onely to the Apoſtles and holy Martyrs, but vnto vs all, as the example of bleſſed *Iob*, whom God firſt humbled with many afflictions before hee exalted him vnto glory, telleth vs: ſo *Abel*, *Noe*, *Abraham*, *Dauid*, and the reſt of the Patriarches and Prophets,

Iohn 12. Luk. 18.

Acts 5. 41.

Math. 5. 11 12.

phets, and all the reſt of the Fathers could find no other way to heauen, but through exile, perſecutions, and diuers troubles, let euery man in his afflictions apply this vnto himſelfe, and hee ſhall finde great comfort vnto his ſoule.

The rich in that hee is made low.

To the rich.

THE other part of his exhortation pertaineth to the rich men, for hee taketh heere πλούσιον *diuitem*, for a man any way fortunate in this world, Whoſe ſonnes are as the yong plants, and their daughters, as the poliſhed corners of the Temple, whoſe Garners are full and plentious with all manner of ſtore: Hee is heere commanded to reioyce ἐν τῇ ταπεινώσει αὐτοῦ in his humiliation, and abiection. As then the croſſe and afflictions are profitable to the poore, who are thereby exalted, ſo is this doctrine alſo very profitable to the rich, for he is taught thereby, not to be proud, *Ne nimium fortunæ blandienti credat*, that hee truſt not

Pſal. 144.

not too much flattering Fortune, ſeeing that his riches are vnſtable: the fire may conſume them, the ruſt may fret them, the mothes may eate them, the thiefe may ſteale them, or at leaſt when hee dyeth, will hee, or nill he, hee muſt forſake them. When God then taketh from the rich theſe deceitfull baites of the world, when hee turneth their wealth into want, their mirth into miſery, their plenty into penury, their happines into heauineſſe, they are exhorted here by the Apoſtle to reioyce, ſeeing the occaſion of many ſinnes, which commonly riches miniſtreth, are taken away. Is not the world full of examples that riches are the cauſe of tyranny, inſolencie, arrogancy, and intollerable pride. *Ariſtotle* ſaith, *Pecunia ſeditionem efficit & malignitatem.* And *Plato*: *Diuites ac bonos eſſe impoſſibile*, as if it were impoſſible for riches and goodneſſe to dwell together. And Saint *Hierom* ſaith: *Prouerbium hoc verum eſt, omnis diues iniquus aut iniqui hæres.* And *Gregory*: *vbi aurum, ibi*

Ariſt. lib. 3. Polit.
Plato lib. de legibus.
Hieron.
Greg.
Propert. *Auro pulſa fides, Auro venalia iura.*
Aurum lex ſequitur, mox ſine lege pudor.

ibi & vitium: Where there is ſtore of gold, there is ſtore of vice, much gold and little goodneſſe. And doth not the Scripture witneſſe the ſame? *They that will bee rich, fall into tentation and ſnares, and into many fooliſh and noyſome luſts, which drowne men in perdition and deſtruction, for the deſire of money is the roote of all euill, &c,* And our Sauiour himſelfe: That a rich man ſhall hardly enter into the Kingdome of heauen: And he compareth riches vnto Thornes, which choake vp the good Seed. And the Apoſtles exhortation pertaineth not onely vnto them which gape by all meanes ſoeuer to hoard vp riches, but alſo vnto all ſuch as are puffed vp with honour, nobility, wiſedome, or any other externall things. When the rich man then is humbled, by loſſe of goods, ſpoyle of wealth, decreaſe of riches, hee is exhorted to reioyce, in as much as the occaſion of much euill, yea perchance of the deſtruction of his ſoule, is taken away. This then is the Apoſtles doctrine

1. Tim. 6. 10. 11.

Math. 19

Math. 13.

ctrine, that ſeeeing in euery eſtate of this life, in pouerty and riches, in high and low eſtate, many occaſions of impatience are miniſtred, the onely remedy then is, in all the alterations of Fortune, in all the changes of this world, to beare our ſelues patient vnder the croſſe. And thus yee ſee how afflictions are profitable both to poore and rich. Out of which I obſerue two moſt excellent Doctrines.

Afflictions profitable to poore and rich.

First, that wee conſider how preposterous and vaine the confidence in riches is, which in a moment fadeth, and cannot protect vs from diſeaſes, nor defend vs from death, nor helpe vs at the pinch of our extreameſt neceſſity: *Diues cum moritur non ſumet ſecum omnia, neq; deſcendet cum eo gloria eius:* The rich when hee dyeth ſhall not carry his goods with him, neither ſhall his pompe follow him. Two dreadfull examples wee haue hereof in holy Scripture: One of him, who, when he had heaped vp much riches, heatd this voyce: Luk. 12.

1

Luk. 16. *O foole, this night will they fetch away thy ſoule from thee.* The other, being in the midſt of helliſh flames, one drop of warer was denyed him. To

1. Sam. 25. theſe may be added the churliſh *Naball*, who after his royall and princely feaſtings, refuſed to giue à little bread vnto *Dauid*, and was ſtricken with ſudden death, and *Dauid* enioyed both his wife and riches. So *Pharaoh*, *Antiochus*, and *Herod*, after a few dayes pleaſure in this life, left all their riches, and in a moment deſcended into hell. How needfull then is it to hearken vnto this coun-

1. Tim. 6. 17. ſell of the Apoſtle? *Charge them that are rich in this world, that they bee not high-minded, and that they truſt not in vncertaine riches, but in the liuing God, which giueth vs aboundantly all things to enioy.*

Propert. Non vllas portabis opes Acherontis ad vndas.

Secondly, wee are heere taught that the wiſedome of this world deceiueth, and is filthily deceiued, which iudgeth their ſtate to bee wretched & moſt miſerable, which for Chriſt his ſake are depriued of

riches and honours, whereas the spirit of God pronounceth such happy and blessed; *Blessed are yee, if yee suffer for righteousnesse sake:* Consider the examples of the Saints of God, as of *Moses*, who *preferred the rebuke of Christ before all the treasure of Egypt:* And of *Paul*, who *counted all things as dung that hee might winne Christ.* And in deed to loose riches, what is it else but to bee ridde of most sharpe thornes, and to bee eased of a heauy burthen which stoppeth the entring of eternall life? 1. Pet. 3. Heb. 11. Phil. 3.

But heere some may obiect, that when Saint *Iames* willeth the *brother of low degree to reioyce, &c.* and the rich when he is made low and humbled, hee is contrary to other places of Scripture, as *Ierem.* 9. *Phil.* 4. where wee are commanded to reioyce onely in the Lord. *Obiect.*

Christian Religion teacheth vs, that all things happen vnto vs from God, who disposeth all things by his eternall Prouidence, which who so holdeth then in low degree to reioyce *Solut.*

ioyce when wee are brought low, what is it elſe but to reioyce in the Lord?

The reaſon.

Next the Apoſtle addeth a reaſon of this his exhortation, *For as the flower of the graſſe he paſſeth away.* This reaſon hee taketh from the nature of riches and worldly proſperity which is inconſtant, momentany, and vaine; for the ſucceſſe of worldly proſperity hee compareth vnto flowers, then which nothing may bee imagined more glorious to behold, but the glory thereof is moſt brittle and fading, for with the heate of the Sun they vaniſh and wither; ſo that the flower which flouriſheth at Sunne-riſing, and pleaſeth the eyes with the gratefull colour, and delighteth the ſmell with the ſweete ſauour thereof, ere Sunne-ſet fade and periſh. Like vnto this is the felicity of rich men: now ſtately in their purple, ſhining in their gold, glittering in pearle, garded with a great traine, honoured as a God among men, but ſhortly after, when fortune

fortune changeth her countenance, despoyled of all their goods, wandring in exile, pining in prison, and if none of these happen vnto them, yet death, with stealing steps, will arrest them, and depriue them of all their pompe. Histories are full of these examples. *Policrates* the mighty Prince of the *Samians*, who had fortune a long time so obsequious, that his hope was alwaies the apprehension of the thing desired: *Vota enim nuncupabantur, simul & soluebantur, cuius velle & posse in æquo positum videbatur*, saith a Writer, whose wishes and vowes were together made and performed, whose will and atchiuements seemed to be both alike: who when hee would make proofe of his fortune, cast a Iewell of great value into the sea, which in short time he receiued againe, being found of his Cooke in the belly of a fish which his Cater had vnwittingly bought in the market; yet hee miserably dyed: for being taken in the warre by King *Darius*, hee was han-

Policrates Prince of *Samos.*

ged on the top of a Mountaine, and left to bee deuoured of the foules of the aire. *Cyrus* King of *Persia*, who diuided the riuer *Ganges*, wherein one of his Souldiers was drowned, into 400 and 60 Channels, was at last taken by *Thomiris* Queene of the *Masegetes*, and his head cast into a barrell of mans bloud. The mighty *Xerxes*, who ouerturned Mountaines, and couered the sea with his Shippes, this flower quickly faded, for hee became contemptible to his owne seruants, and at last was slaine by *Artabanus*, one of his owne Captaines. What should I speake of King *Darius*, who being vanquished of *Alexander*, was bound in chaines and fetters of gold, and drawne in a Chariot about the Citty *Thara*, where hauing receiued many woũds miserably dyed? What of *Alexander* the Great, which after so many victories, so many triumphes, and almost all the whole world subiected vnto him, was at last by *Cassander* the sonne of *Antipater* poysoned?

Cyrus.

Darius.

And

And almoſt infinite more recorded in hiſtories, whoſe miſerable fall proued true this of the Apoſtle; *The glory of this world vaniſheth as the flower of the graſſe.* *Hodie* (ſaith *Ambroſe*) *videas adoleſcentem validum, pubeſcentis ætatis virtute florentem:* Thou maiſt ſee to day a yong man, ſtrong, flouriſhing, in the vigour of his youth, with a liuely hue and freſh colour, the next day hee meeteth thee with his face & color changed. *Pleroſq; enim, aut labor frangit, aut inopia macerat, aut cruditas vexat, aut vina corrumpunt, aut ſenectus debilitat, aut luxuria decolorat, aut morbi fatigant:* For moſt men (ſaith he) either labour doth breake, or penury maketh leane, or cruditie vexeth, or wine corrupteth, or old age enfeebleth, or riot diſcoloureth, or ſickneſſe weareth out; ſuch is the miſerable condition of our mortall life. *Pharaoh* was in the morning flouriſhing, but ere the euening made meate for fiſhes. *Balthazar* King of *Babylon* in the middeſt of his wines,

Lucan. Fertq; refertq; vices & habent mortalia caſum. Amb. lib. 1. hexa.

Exod. 14.

Dan. 5.

and banquettings, was ſtricken with ſuddaine horror, and the next night
Dan. 4. ſlaine of his enemies. *Nabuchadonozor* now glorious in his Palace, but preſently after caſt out among brute
Heſt. 7. beaſts. *Haman* had in hope euen deuoured the Iſraelites, but ſhortly af-
Acts 12. ter was hanged on a tree. *Herod* was honoured as a God, but in a moment conſumed of wormes: and many more ſuch examples in holy Scripture. One example more I
Niceph. lib. 18. *cap.* 22. cannot omit, recorded by *Nicephorus*. *Theodorus* the Phyſition, a man wiſe and prudent, who being ſent of *Mauritius* the Emperour vnto *Chaganus* a moſt mighty Captaine about a compoſition of peace, and finding him very obſtinate, vttered this hiſtorie vnto him. *Seſoſtris* King of Egypt, through his many conqueſts, being drunken with the wine of pride and ambition, cauſed a Chariot to be made, adorned with gold and precious ſtones, which hee cauſed to be drawne by foure of his conquered Kings: And beholding one

one of them neuer auerting his eyes from the motion of the wheele, demanded of him his conceite in so doing, who answered, that in the wheele hee considered the wonderfull change, and vncertainty of worldly things, the inconstancy of humane prosperity, which is now aloft, and presently downe againe, vp and downe, like a wheele in his motion. The tyrant heereby calling to minde the frailty of humane glory, restored these Kings to their former liberty. *Chaganus* smiling at this History, confirmed to *Theodorus* the propounded conditions of peace.

If then the goods of fortune be so instable, if nothing vnder the Sunne is durable, if all things in this world are subiect to corruption: O then how are our mindes bewitched, how is our vnderstanding blinded? that forsaking God the vnchangeable and eternall good, wee will follow the fading shewes of this deceitfull world?

Conſider againe how vaine, futile, and leſſe then nothing, the things are before the eyes of God, which this world ſo greatly admireth, and deſireth, ſeeing the Spirit of God, the moſt wiſe ponderer of things, compareth them to the flower and the graſſe. The Prophet *Eſay* inculcateth, and beateth this leſſon into our eares, comparing not onely mans life, but alſo the riches and glory of this world, vnto the graſſe and flower. *I heard a voyce*
Eſay 40. 6. *ſaying vnto me, Cry, and I ſaid what ſhall I cry? All fleſh is graſſe, and the grace thereof is as the flower of the field.* The Princely Prophet alſo falling into the conſideration of the fraile and wretched conditiõ of man, vſeth the
Pſ 103.15. ſame compariſon, ſaying: *The dayes of man are but as graſſe: as a flower of the field ſo flouriſheth hee.* *Salomon* alſo painting out the vncertaintie of the riches of the world, ſaith; *Wilt thou*
Prou. 23.5 *caſt thine eyes vpõ that which is nothing? for riches taketh her to her wings as an Eagle, and flyeth into heauen.* What a folly

folly then is it to account them happy which ſwim in worldly proſperity? It is euen as if ſeeing a man in a goodly bed, ſerued with all dainties, and with ſweete muſicke, ſhould thinke him much bleſſed, when yet the intollerable paine of the Gout, will ſuffer him to take no reſt nor pleaſure day nor night.

VER. 12.

Bleſſed is the man that endureth temptation, &c.

HERE is the Apoſtles concluſion of the whole doctrine of the Croſſe, which is taken from the reward of patience, which is bleſſedneſſe: In which concluſion theſe things are to bee conſidered, which in order are here ſet downe. The diuiſion.

1 When it ſhall be giuen; when they are tryed.

2 Whereunto it is compared; to a *Crowne of life.*

3 The certainty thereof; becauſe it is God which promiſeth it, and

not man that oftentimes deceiueth and is changeable.

4 To whom it ſhall bee giuen; *to ſuch as loue God.*

The reward promiſed is heere noted vnder the word *(Bleſſed)* which is the greateſt reward that may happen vnto any man, for, *Beatitudo eſt ſtatus omnium bonorum aggregatione perfectiſſimus*: Bleſſednesſe is a ſtate moſt perfect of all good things heaped together.

The wiſe men of this world doe greatly erre, which place their felicity in bodily pleaſures, riches, honours,&c. For bleſſed indeed is that man which for godlineſſe ſake is diſpoyled of all his goods, ſuffereth impriſonment, and all miſery in this life: if for the loue of Chriſt hee patiently endureth them to the end, hee ſhall certainly bee happy and bleſſed, for hee ſhall receiue an immarceſſible crowne, not *querneam* or *lauream coronam*, a crowne made of Oken or Laurell boughes, but a crowne of euerlaſting life, a diademe of

of the Kingdome of heauen, which God, which cannot deceiue, hath promiſed.

This paradox then the Apoſtle defendeth againſt the common opinion of the world, which is the ſame which the Sonne of God himſelfe preached on the Mount: the wiſedome of the world ſaith, *bleſſed are the rich, &c.* but Chriſt ſaith, *bleſſed are the poore: Woe be vnto you rich, for ye haue your conſolatiõ here.* The wiſedom of the world counteth them bleſſed which are filled with wine and al delicate fare; but Chriſt pronounceth them bleſſed *which hunger and thirſt after rightcouſneſſe:* The wiſedome of the world eſteemeth them bleſſed which haue all things at their deſire, but Chriſt them which ſuffer perſecution for rightcouſnes ſake, whom the wicked men of this world reuile, ſlãder, & put to death, for as much as now they are bleſſed in hope, & ſhall ſhortly com to the real fruitiõ of *bleſſednes: Though in the ſight of the vnwiſe they appeare to die, yet they are in reſt.* Math. 5. Luk. 6. Wiſd. 3.

We

We are here to obſerue the old diſtinctions of the Diuines, *duplicem eſſe beatitudinem*, that bleſſedneſſe is twofold; the one of this our peregrination while wee are in the way towards our Country, which conſiſteth, *in ſpe*, in hope; and the certaine expectation of the heauenly good things which in our Country wee ſhall enioy. Of this ſpeaketh the Apoſtle: *Wee are ſaued by hope:* And againe: *Yee are Citizens with the Saints, and of the houſhold of God:* And the Pſalmiſt: *Bleſſed is hee whoſe wickedneſſe is forgiuen, and whoſe ſinne is couered.* For this hope ought to bee ſo firme and ſure in our hearts, as if already wee had raigned with Chriſt in heauen. With this hope all the faithfull did comfort themſelues in their miſeries. For Chriſt (ſaith *Auguſtine*) hath carried with him already into heauen a portion of the fleſh and bloud of euery one of vs; *Vbi ergo portio mea regnat, ibi me regnare credo, vbi caro mea glorificatur, ibi glorioſum me cognoſco, vbi ſanguis meus dominatur,*

Rom. 8.24
Epheſ. 2.
Pſal. 32. 1.
Aug. medit. cap. 5.

dominatur, ibi dominari me ſentio: Where a portion of mee doth raigne already, there beleeue I that I ſhall raigne, where my fleſh is glorified, there know I that I ſhall be glorified, &c. Though I bee a ſinner, yet diſtruſt I not the communion of this grace, *Et ſi peccata mea prohibent, ſubſtantia mea requirit:* Though my ſinnes forbid this, yet my ſubſtance which is there already in Chriſt, requireth it.

The ſecond bleſſednesse is in our Countrie, and in the true and reall poſſeſſion of the Kingdome of heauen, which conſiſteth in the bright viſion and fruition of God: *When wee ſhall ſee him as hee is: Bleſſed are thoſe ſeruants whom the Lord when hee commeth ſhall finde waking: Verily I ſay vnto you hee will girde himſelfe about, and make them to ſit downe at Table, and will come forth and ſerue them.* And againe, *Bleſſed are they which are called to the ſupper of the Lambe:* And, *bleſſed are they that dwell in thine houſe:* With the hope whereof the Spouſe in the Canticles,

The ſecõd bleſſednes

1. Iohn 3.

Luk. 12.37

Apoc. 19.9

Pſal. 84.

Canticles, in the perſon of all Gods children, comforteth her ſelfe ſaying; Wee *will be glad in thee:* where the Latine hath out of the Hebrew: *Exultabimus & lætabimur in te, memores vberum tuorum ſuper vinum:* Which importeth thus much: In thee onely ô thou ſweete Bridegroome of my ſoule, I wil reioyce, which art able to giue me the true ioy, the full ioy, the ioy euery way abſolute and perfect, the ioy immarceſſible, and neuer ceaſing, to which all earthly ioyes being compared, that ſpring of riches or pleaſures, ſeeme vile and loathſome. Such are theſe ioyes, that the very hope, and remembrance thereof is ſufficient to glad our mindes aboue all worldly ioyes: *Memores vberum tuorum ſuper vinum* (ſaith hee) In which words hee notably diſtinguiſheth betweene the true and the worldly ioyes; by Wine the Scripture vnderſtandeth worldly conſolation and ioy, as: *They ſhall not drinke wine with mirth:* But by this word (*vbera*) the Diuine Conſolation

Can. 1.3.

Eſay 24.

Conſolation is ſignified, that moſt precious *Nectar* of eternall glory, proceeding from the breaſts of GOD, wherewith all the bleſſed Saints *inebriabuntur*, ſhall bee drunken, that *yee may ſucke and bee ſatisfied with the breaſts of her conſolation.* Eſay 66. O good GOD whoſe heart is ſo ſtony, yea, harder then adamant, which hearing theſe things is not diſſolued and ſoftned? O how bleſſed a thing ſhall it bee to ſee ſo many holy Saints, ſo many bleſſed Spirits, to hang (as it were) at the breaſts of GOD, and ſucke from thence that moſt ſweete, comfortable, and precious milke of Conſolation, according to the meaſure of euery ones capacitie! *Inebriabuntur ab vbertate domus tuæ* (ſaith *Dauid*) *& torrente voluptatis potabis eos: They ſhall bee ſatisfied with the fatneſſe of thine houſe, and thou ſhalt giue them to drinke out of the Riuers of pleaſures.* Pſal. 36 8. This (deerely beloued brethren) is the bleſſedneſſe of Gods Elect, theſe are the ioyes which the

the Spouſe, the Church, affirmeth to bee better then any wine, for the ſweetneſſe thereof incomparably ſurpaſſeth all pleaſures that may bee imagined, the remembrance thereof is ſufficient (where there is one drop of the loue of God) to ſtirre vp the deſire, to refreſh the minde, to draw the will; This inuiteth the Virgine, ſtrengthtneth the Martyr, and after his conflicts and labours crowneth the Confeſſour. O how ſweet muſt the fruition of this bleſſednesſe bee, when the remembrance thereof, as a little taſte in this life, maketh men deſpiſe all earthly delights? This made the Prophet cry out: *O taſte and ſee how ſweete the Lord is.* Againe, *Quam magna multitudo dulcedinis tuæ domine* (as the Latine hath) *How great is thy goodneſſe which thou haſt laid vp for them that feare thee?* The Apoſtle Saint *Paul*, hauing taſted the ſame, but *curſim & raptim*, could not containe himſelfe, but proteſted, *That the afflictions of this preſent time are not worthy of the glory which ſhall*

Pſal. 34.

Pſal. 31. 19.

Rom. 8 18.

ſhall hee ſhewed vnto vs.

Heere wee alſo learne that if hee be bleſſed which patiently endureth temptations, then curſed are they which haue here all their pleaſure, conſolation, and proſperity. Let worldlings then count fortunes flattery their felicity, let the filthy Epicures count beaſtlineſſe their bleſſedneſſe, let them count filthy luſt their delight, let the miſer churle count gold his God, the letcher his paragon his Paradiſe, &c. yet let the Chriſtian confeſſe, the bearing of the Croſſe, the ſuffering of affliction, the triall of their faith, to bee their happineſſe and felicity, with the bleſſed Apoſtle, which ſaith: *Bleſſed is the man that endureth temptation.* 3

Wee are heere taught, what is the condition and ſtate of the godly in this world, that they are euen as ſheepe among wolues, that is, expoſed to the hatred, ſlander, and iniuries of the wicked, and that they are proued and exerciſed by diuers temptations, 4

temptations, and thereby prepared to receiue the Crowne of Glory: ſo would the Lord haue *Abel*, *Abraham*, *Iacob*, *Ioſeph*, *Moſes*, *Dauid*, &c. to bee ſubiect to this croſſe: For *if any man will follow mee, let him forſake himſelfe and take vp his Croſſe: All that will liue godly in Chriſt Ieſus ſhall ſuffer perſecution.*

Mat.16.24

1.Tim.3.

The Apoſtle expreſſeth alſo the time when it ſhall bee giuen, *when wee are tryed*; the *Crowne* is promiſed after our conflict, the hire is not rendred before wee haue done our labour: No *man* (ſaith the Apoſtle) *is crowned except hee ſtriue lawfully*, And ſetting downe his trauaile before his reward, hee ſaith: *I haue fought a good fight, and haue finiſhed my courſe I haue kept the faith.* There is no price where there is no ſtriuing.

2.Tim. 2.

2.Tim.4.7.

The Vſe. There is no garland where is no gole to run vnto: There is no Crown where the price is not lawfully wunne.

Heere wee learne that is is not enough once or twice to reſiſt ſin, for the whole life of man is a continuall warfare vpon earth. Againe, wee are heere taught that our life

was

was not giuen vs of God, that wee ſhould ſerue our luſts, follow our fleſhly pleaſures, to giue our ſelues to couetouſneſſe, and ambition, whereby the ſoule is defiled, but that wee ſhould ſerue the Lord, &c. This being ſo, they then flatter and deceiue themſelues, which thinke to bee partakers of the reward, without euer entring into the combate and tryall of temptations.

That hee might ſtirre vp our mindes with the greatneſſe of the reward, and our heauenly happineſſe, hee vſeth heere a metaphor, taken from ſuch as contend, and ſtriue for maſteries. Champions, and Conquerours, in ſigne of glory haue Crownes giuen them, either *Ciuicas, Murales, Caſtrenſes, Nauales*, made ſome of Lawrell, ſome of Oake, &c. So all good Chriſtians, that fight in the cauſe of the ſoueraigne Emperour of heauen and earth, haue a Crowne of heauenly glory reſerued for them, as 3

the reward of their labours. O ſweete comfort to the faithfull, the which in this life endure ſo many labours, ſo many croſſes, ſo many perſecutions; in the life to come they ſhall be free from all theſe things, & raigne with God for euer. A ſhadow heereof is figured in the Welles which *Iſaac* digged in Gerar; the first for which they contended with the *Philiſtimes*, they called *Contention*; the ſecond, for which they alſo ſtroue, they called *Hatred*; the third, which without contradiction they enioyed, they called *latitudinem*, largeneſſe; ſaying, *dilatauit nos dominus*, the Lord hath now made vs roome: To ſignifie vnto vs, that before wee come to the fountaines of liuing waters, where there is true reſt, true ſafety, eternall felicity, wee muſt firſt paſſe through hatreds, contentions, labour, ſtrife, in this life. The Apoſtle *Paul* calleth this reward, *An incorruptible Crowne*; The Spirit of God alſo in another place, promiſeth to the Church of

Gen. 26. 20. 21. 22. A Figure.

1. Cor. 9.

Smirna

Smirna a Crowne of Life. This being ſo (brethren) I may iuſtly cry out vnto this wicked age, with the Prophet *Eſay*: *Quare appenditis argentum & non in panibus? laborem veſtrum & non in ſatietate.* Wherefore lay yee out your ſiluer, and not for bread: and your labour without being ſatisfied? By ſiluer is meant the time of this preſent life, that precious gold which wee ſhould lay out for eternall felicity, which yet wee ſpend not vpon Bread; that is, vpon neceſſary things, but on things of no value, and profite. Should not hee bee iudged for a foole and a madman, who being ready to periſh with famine, and hauing but one peece of ſiluer, ſhould lay out the ſame to buy him a fether to weare in his hat? Would yee not iuſtly ſay to ſuch a one; O foole were it not better for thee to buy bread to releeue thy hunger? So may I ſay to the children of this world which follow vanities: Why yee fooles ſpend yee your time, a thing ſo precious, in

Apoc. 2. 10

Eſay 55.

Simile.

ſinfull vanities, and not in bread, not in things neceſſary for your ſaluation, but rather in filthy pleaſures, worldly delights, in the purſuit, and greedy ſcraping together of corruptible riches?

This Crowne of glory is not giuen as a due deſert for the worthineſſe of the worke of patience, but by the promiſe of God, as a free reward of our labour. God dealeth with his children as a bountifull and louing father, who promiſeth his ſonne, that if hee will doe ſuch or ſuch a thing, hee will make him his heire of all his ample inheritance, which farre exceedeth the deſerts of his child, yet the father performeth it for his promiſe ſake, and not for the obedience of his ſonne: and therefore ſaith the Apoſtle heere, that ſuch as *are tryed receiue the Crowne* of eternall Life, by promiſe. To this the Apoſtle *Paul* ſubſcribeth: *I haue fought a good fight, I haue finiſhed my courſe, I haue kept the faith, henceforth is there*

An Example.

2. Tim. 4 7.

there laid vp for mee a Crowne of righteouſneſſe: And leaſt hee might ſeeme arrogantly to claime the ſame, as merited for the worthineſſe of his workes, hee aſcribeth all to the gift of God, when hee addeth ; *Which God, the righteous Iudge, ſhall giue mee at that day :* If it were giuen of God, then did not the Apoſtle merite it by his workes : As hee ſaith againe, *Eternall life is the gift of God through Ieſus Chriſt our Lord.* Rom.6.23. For if a man could merit eternall life, then muſt there needs bee a proportion betwixt that which meriteth, which is mans righteouſneſſe, and that which is merited, which is Eternall Life: but betwixt theſe (the one being temporall, the other eternall) there can be no proportion at all, and therefore ſaith the Apoſtle : *I count the afflictions of this preſent time not worthy of the glory which ſhall be ſhewed vnto vs.* Rom.8.18. Again, *Our light affliction which is but for a moment cauſeth vnto vs a farre more excellent and eternal weight.* 2. Cor. 17. Let vs then hold for a truth that this crown

is due to patience, not by our merites but by the promiſe of God, and in as much as patience is a noteable effect of a true, liuely, and iuſtifying faith.

Now this reward is moſt ſure and firme, and ſhall neuer faile vs, in regard of the vnchangeable and euer-liuing God, vpon whom it is grounded, *With whom is no variableneſſe neither ſhadow of changing*, ſaith this our Apoſtle: *For all the promiſes of God are in him; yea, and are in him, Amen.* To conclude, this reward is giuen to ſuch as loue God: And why? becauſe wee can by no meanes better expreſſe our loue, then by ſuffering for him, and in patient vndergoing whatſoeuer hee ſhall lay vpon vs: Thus the Crowne of Life, ſhall be giuen vnto ſuch, as thus manifeſt their loue vnto him in patience, and true obedience vnto his will, &c.

Verſe 17.

2. Cor. 1. 20

(¶b¶)

THE

The fifth Sermon.

IAMES 1. 13.&c.

Let no man ſay when hee is tempted, I am tempted of God, &c.

HITHERTO the Apoſtle hauing entreated of outward temptations whereby our faith, patience, and conſtancy is proued; and hauing many waies ſet downe the profites that come thereby, hee now commeth to the other kind of temptations, which are the inward temptations of the mind which proceed from the fleſh, our depraued will, and the malice of Sathan, which ſolliciteth and ſtirreth vs vp to ſinne.

The diuision.

1 The proposition, that men may not impute their temptations vnto God, as the cause and author therof.

2 The reasons confirmatory. The first taken from the nature of God, which cannot tempt nor bee tempted: The second is by an *Antipophora*, whereby hee openeth the fountaine of all sinnes, *But euery man is tempted, &c.*

3 Hee confirmeth this, by an elegant metaphor and gradation, *when lust hath conceiued.*

The Apostle in the proposition meeteth with this cauill, which some wicked men might pretend to excuse their sinnes, saying it was Gods will I should do this, hee prouoked and tempted me thereto. Let not a man say he is tempted of God, when pleasure pricketh him, when enuy renteth him, when pride prouoketh him, when couetousnesse catcheth him, when the world enticeth him, or any other temptation assaileth him, let him not, I say, impute this vnto God: For it is an horrible blasphemy

blaſphemy to make God the author of temptation; hee that ouercommeth, by Gods grace hee ouercommeth; and he that is ouercome, by his owne fault hee is ouercome: For God giueth no occaſion of ſinne vnto man, but what God giueth as an occaſion of godlineſſe, the ſame our minde ineſcated, or corrupted, with diuers affections, turneth into an occaſion of deſtruction. For as God by nature cannot bee tempted with any euill, ſo tempteth hee no man vnto euill: and this the Greke explaneth: for πειραζόμενος is hee *Qui ad malè agendum ſolicitatur*, which is ſolicited to do euill, and the *ſpecies* in theſe words ὑπὸ τῆς ἰδίας ἐπιθυμίας, *à propria cupiditate.*

But that the doctrine of this propoſition may the better appeare, wee muſt vnderſtand that there be three cauſes of temptations: either God tempteth, Sathan tempteth, or Man tempteth, and in regard of theſe three cauſes, there are three kinds of

GOD, Sathan, Man tempteth.

of temptations, diuers in regard of the ſundry ends of euery one of them, as *probationis, deceptionis, præſumptionis*, of probation, deception, and preſumption.

How God tempteth.

God is ſaid to tempt; that is, to proue, to make triall of, that our faith, hope, patience, and other vertues might bee knowne vnto the world; and this the name and word importeth, πειρω; and πειρασμὸς ſignifieth *experimentum*, hence commeth

The word expoũded.

πειρᾶζειν *tentare*, *experimentum capere de re aliqua*, the primitiue ſeemeth to bee πειρω *ſtimulo, pungo*, which is the property of temptation. In this temptation of triall, or proofe, God tempted *Abraham*, willing him to ſacrifice his deere and onely ſonne

Gen. 22.

Iſaac, not that hee himſelfe was ignorant of it, but that his ſingular faith and obedience might be a patterne for all poſterities to follow: ſo promiſing *Manna* to the Iſraelites, ſaid; *That I may proue them whether*

Exod. 16.

they will walke in my Lawes or not. So forbidding them to hearken vnto falſe

falſe Prophets, hee ſaith; *For the Lord proueth you to know whether you loue the Lord your God:* that is, that ye may bee knowne vnto the world what manner of people you are. So hee proueth his children by afflictions, that their faith may bee made manifeſt: The Apoſtle ſaith: *It is neceſſary that hereſies ſhould bee among you, that they which are approued among you may bee knowne*; but to theſe hee euer giueth a good euent. The Church of Chriſt in all ages hath beene proued with theſe temptations: In the Apoſtles time many execrable hereſies ſprang vp among them; in the ſucceeding ages how Sathan beſtirred him with his tares and darnell of falſe teachers, the writings of the Fathers, and Eccleſiaſticall Hiſtories are full. Theſe our times haue taſted of the like temptations: How many Papiſts, Seminaries, Ieſuites, are ſprung vp; yea the deuill ſeemeth to haue opened hell mouth, and to haue ſpewed out all hereſies againe to trouble the world: The *Libertines* haue

Deut. 13.

1. Cor. 11. .9.

1. Cor. 10

haue taken breath againe, the Anabaptist is reuiued, the Family of Loue is set a broach againe; yea in the very bosome of the Church, among our selues (as the Apostle before propheſied) ſome are ſtart
Act.20. vp ſpeaking *peruerſe things* (and that vnder the colour of reformation) *drawing Diſciples after them:* Vnder the colour of religion bringing in a hotch-poch, and mingle-mangle of all old hereſies; borrowing their diſdaine of the *Donatiſts*, their ſuppoſed purity of the *Catheroy*, their pretended equality in the Miniſtery, of the *AErians*, their ſequeſtring themſelues from others, and diſdaining to ſalute, of the *Donatiſts* and *Anabaptiſts*, as alſo their impugning of gouernement, their pinching at Princes prerogatiues, of the Papiſts, &c. And all this, God permitteth for the proofe and tryall of the godly, that *wee ſhould not bee like chil-*
Eph.4 14. *dren, wauering and carryed about with euery winde of doctrine by the deceit of men.* In all which temptations how wicked

wicked soeuer the instruments are, which God vseth to effect his will, yet in all things respecteth hee his glory, and the good of his Church, and so hee is euer iust, and in no wise the authour of sin and wickednesse among men.

But heere some may obiect: if God tempt no man vnto euill, why is it said in Scripture that hee hardned *Pharaohs* heart, that hee blindeth man, and giueth him ouer to a reprobate minde. *Obiect.* Exod. 4.

I answere, wee must vnderstand, that obduration in Scripture is taken three manner of waies, *Naturalis, Voluntaria, & Diuina:* Naturall, Voluntary, and Diuine. *Solut.* Three kinds of hardning.

The naturall hardnesse is common vnto all men, for all men are borne with a hard heart, and a minde darkened: and therefore GOD, in the holy Scripture, by his Prophet saith, that in regeneration, or new birth, he will take away their stony, and flinty heart, that is, their hard heart, and giue them a

flesh

fleshy heart, that is a soft and mollified heart, flexible vnto good motiEzech 36. ons. Whereby it is manifest that when God is said to harden, it is not so to bee vnderstood as if hee did harden them which before were soft and flexible: but thus; that it, which by his owne nature is hard, he suffereth it still to bee hard, and through his iust iudgements (but *per accidens*) more and more, by the meanes of Sathan, to bee hardened. And how? *Per accidens*; Surely because God heerein worketh no euill, but the deuill abuseth Gods benefites bestowed vpon a man to his obduration and hardening of his heart, and causeth a wicked man, of his owne accord, to abuse the same to his owne destructiō, as it is to be seen in *Pharao*, and therefore in this kind of hardening there is no compulsion, but a man is voluntarily hardned: and in this respect Sathan hardneth.

2 The second kind, is called a voluntary obduration, or hardening, when man hardeneth his owne heart:

heart: which is, when a man confirmeth and hardeneth himselfe in euill purpose; neither will hee heare nor bee obedient to the voyce of the Lord, or to any admonitions whereby hee is called to repentance, but abuseth Gods suffering to his owne damnation, which not onely *Pharaoh* did, but also *Saul* and *Iudas*, and many other, though wee doe not peculiarly reade of them, as wee do of *Pharaoh*, that God hardened their hearts, but onely because they voluntarily stood obstinate in their owne conceiued wickednes, against all admonitions: And thus not God, but man hardeneth himselfe.

The third is called the Diuine or Iudiciall hardening; that is, when God as an vpright Iudge punisheth their former sinnes, and the voluntary stubbornnesse of the wicked, by more and more hardening their heart by the ministery of Sathan, being partly already of their owne nature obdurate, and partly also by the sinnes of the wicked hardened: 3

such

ſuch properly was the hardening of *Pharaoh*, ſo often mentioned in *Exodus*, and in the ninth to the *Romanes*, and beſides other places, in the ninth of *Exodus* it is ſaid, that *Pharaoh ſinned, and hardened his heart.* Firſt, it is ſaid hee ſinned, expreſſing plainly the cauſe of obduration, which is his ſinne: next, *his heart was hardened*, ſhewing the puniſhment of ſinne, which is hardneſſe of heart; For *Pharaoh* himſelfe firſt ſinned: then God, as a puniſhment of his ſinne, hardned more and more his heart; ſo that hardneſſe of heart is ſinne, the puniſhment of ſinne, and the cauſe of ſinne. Heere now it is manifeſt that ſinne, and the cuſtome of ſinning, is that which hardneth the heart of the wicked, and therefore it is ſaid of *Pharaoh* that hee ſinned, and *his heart was hardned*; and the Scripture plainely teacheth, that GOD hardneth, Sathan hardneth, and Man himſelfe hardeneth his owne heart, but in a diuerſe ſence, & after a diuerſe manner.

Hardneſſe of heart is ſinne, the cauſe of ſinne, and the puniſhment of ſinne.

ner. It is ſpoken of God, not as the authour of euill, but *per accidens*, by doing good, by beſtowing his benefites, by vſing well the wicked putpoſes of the vngodly, and diſpoſing them, as a ſoueraigne agent, vnto a good end. Sathan hardneth as the authour of ſinne, blindneſſe, and prince of darkeneſſe, he working in the wicked, peruerteth the good motions which God inſtilleth into their minds, and vnder the pretext of good abuſeth them to euill, vnto their owne deſtruction, he alwaies ſophiſtically concludeth, and ſheweth reaſons to effect it, and therefore hee is called *Princeps tenebrarum*, Prince of darkeneſſe: *Who hath deliuered vs from the power of darkeneſſe*, that is, from the power of Sathan: the example of *Iudas* maketh manifeſt this, who did not ſo obſtinately proceed, before the diuel entred into him, and began wholy to carry him after his will: Firſt he conſented to the counſell of Sathan, but after the taking of the ſop; he

Colloſ. 1.

Iohn 13.

fully poſſeſſed him, and this is called of the Diuines; *proxima cauſa indurationis, quæ extra hominem conſiderari poteſt:* The next cauſe of obduration which may bee conſidered without man.

3 Thirdly, man himſelfe hardneth his owne heart, who of his owne will turneth his heart from God, and aſſenteth to the counſell of Sathan: *Ad actiones ſimpliciter à Deo motus, & ad peccandum alectus à diabiolo* (ſaith a Father) being of God ſimply moued to actions, but of the deuill allured to ſinne. By ſinning willingly and perſeuering in ſinne, he obſtinately hardeneth his heart to reſiſt God, abuſing all Gods benefites to his owne deſtruction; for except the will of man conſented there could bee no hardening, for to harden the heart, is nothing elſe but the will to be more and more obſtinate in an vngodly purpoſe. So that Sathan hardeneth by ſuggeſting, Man by conſenting, God by forſaking, as *Auguſtine* pitihily ſaith: *Diabolus ſuggerit,*

Aug. con. Fauſtum

ſuggerit, Homo conſentit, Deus deſerit: the deuill ſuggeſteth, man conſenteth, God forſaketh: And ſo this Oracle of the Prophet holdeth euer moſt firme. *O Iſrael, thy deſtruction is of thy ſelfe, but thy helpe commeth onely of mee.* This being ſo, I conclude with the Apoſtle: *Let no man ſay when hee is tempted, I am tempted of God.* Hoſ. 13.

The ſecond thing I mentioned is the temptation, to ſeduce & deceiue, drawing, mouing, and ſtirring vs forward to all wickedneſſe. And of this temptation there are two kinds: externall and internall; externall is that whoſe cauſe is outward, and beginning thereof, as when ſathan vſeth the world, riches, glory, euill examples, as meanes to allure vs: Of his ſnares it is ſaid: *A ſnare is laid for him in the ground, and a trap for him in the way.* The ſnare and the trap are the deuils inſtruments to catch ſoules. The deuill is like a Fowler or a Hunter, who that hee may take birds or wilde beaſts, ſheweth forth 2 Iob. 18. A Simile.

a pleaſant bait, but hideth the ſnare, that being allured with the baite, they may bee caught with the ſnare: For when he promiſeth to the proud man honours, to the couetous man mony, to the looſe man pleaſures, &c. what doth he elſe, but vnder the baite, hide the net and the ſnare, that he may catch vnwary ſoules? The Latine more plainly expreſſeth it: *Abſcondita eſt in terra pedica eius, & decipula ſuper ſemitas:* His ſnare is hidden in the ground, and his trap vpon his pathes. In which words (as a father noteth) are ſignified two kinds of temptations. The one open, which, except it be hidden vnder the colour of ſome good, it is perceiued of all men, and this is ſignified *per pedicam*, by the ginne which is hidden in the ground, as is fornication, and other carnall ſinnes. The other more ſecret, ſubtile, and hidden, which ſcarce of the wiſe is diſcerned, which is ſignified *per decipulam*, by a deceitfull trap. The deuill then hath his ginne and his trappe, for all kinds

Hugo Card.

kinds of men, for he knoweth the manners of men, and to what vice they are most prone, and layeth that baite before their eyes to which hee knoweth their minde will bee most easily inclined: as to effeminate, ioyfull, and delicate men, the bait of lechery, and vaine-glory; to *Stoicall*, sterne, and angry men, the baite of wrath and pride, &c. And which is most to bee feared, he worketh not this by himselfe onely, but also by his seruants and instruments. And euen as a Prince, or noble-man, riding a Hunting or Hauking, hath many hunters and seruants that accompany him, and whatsoeuer is taken in hunting is ascribed all vnto the Prince: So the deuill hath his gard, hath his hunters to take soules. For what else shall wee call the whoorish woman, the fraudulent friend, the alluring companion, him that keepeth a house of play and baudry, but the diuels Huntsmen? for so the Lord himselfe calleth them; *There are found among my peo-*

The deuill hath his agents.

Note this.

Ier. 5.

ple wicked perſons, that lay waite, as hee that ſetteth ſnares, they haue made a pit to catch men. What remaineth then (brethren) but that we hearken to the counſell of the bleſſed Apo-

1.Pet. 5.8. ſtle? *Bee ſober and watch, for your aduerſary the denill as a roaring Lyon walketh about, ſeeking whom hee may deuoure.* Yee had need to bee very carefull and vigilant, for yee haue to do with a moſt vigilant enemy, which compaſſeth you with a greedy deſire to hurt you, ſeeking not onely whom hee may wound, but

Simile. alſo kill and deuoure. If any Souldier or Marriner ſhould fall into the hand of the Turke, and bee carried vnto *Conſtantinople*, though he would greatly feare to fall into the hands of ſo cruell an enemy, of the name of Chriſt, yet hee hath ſome hope of redemption, for ſiluer and gold may redeeme him: but if hee fall into the hands of the *Lyſtrigons*, or *Canibals*, which as ſoone as they haue taken men, preſently deuoure them aliue: What hope then remaineth?

neth? O man, created after the image of God, that thou mighteſt enioy eternall bleſſedneſſe, take heed of this cruell enemy, which, as a bloudy beaſt, deſtroyeth and deuoureth men, truſt him not, enter into no friendſhip with him, there is no hope of fauour to be expected at his hands.

The third kind of temptation is, *preſumptionis*, of preſumption, whereby man tempteth God; as when men abuſe Gods patience, and ſuffering, to a ſecurity of ſinning, flattering and deceiuing themſelues in the mercy of God, and finall repentance, and in the meane time wallow in their wickedneſſe, ſin with greedineſſe, ſaying; I haue ſinned, and what euill hath happened vnto me? The Lord hath mercy in ſtore for vs all, hee will receiue me whenſoeuer I come, I will repent at the houre of death, and I ſhall doe well enough, &c. This is a preſumptuous tempting of God, an abuſing (as *Paul* ſaith) of the riches of Gods good-

Ephes. 4.

Eccles. 5.

neſſe, patience, and long-ſuffering: and thoſe doe, *Theſaurizare ſibi iram in diem iræ: Heape vp vnto themſelues wrath vnto the day of wrath.* Rom. 2.

Here let vs learne (brethren) how dangerous a thing it is to deferre repentance, and, while wee haue time, not to turne vnto the Lord: Surely it is a fearefull thing for a ſinner to paſſe the whole race of his life in pleaſure, and to protract repentance to the laſt minute of our life. A wiſe man repaireth and couereth his houſe in Summer, leaſt he be anoyed with the ſtormes of Winter. The prouident Saylor, when the ſea is calme, and the weather faire, prepareth all things neceſſary againſt a tempeſt, leaſt being preuented with a ſtorme he laboureth in vaine. The breach in a Citty-wall in time of peace, and not in the brunts of battell, is to be repaired. And *Alexander* is reported to haue diſgraded a Knight, becauſe he was then preparing his armour when hee ſhould encounter with his enemies: So ſhould

ſhold we betimes, while opportunity ſerueth, prouide vs of things neceſſary for our iourney towards our Country, I meane repentance and amendment of life, without which wee ſhall neuer attaine to our wiſhed end. For if we be ſlack herein, and do fooliſhly deferre it, till the future time, death may preuēt vs, while we are a preparing, and caſt vs into eternall torments. Truely, ſaith *Auguſtine*, when the wicked would he cannot, becauſe when he could he would not, and therefore through the euill of his will, he loſt the good of his power. And in an other place: Succours are not eaſily found in aduerſity, which were not ſought in time of peace. Our Sauiours example of the King, teacheth vs this: *What King* (ſaith he) *going to fight with another King, ſitteth not downe firſt, and taketh counſell whether hee bee able with tenne thouſand, to meete him that commeth againſt him with twenty thouſand.* O thou vnhappy and fooliſh ſinfull man, which wageſt

Auguſtine. Cum vult improbus homo non poteſt, quia quando potuit noluit, & ideo per malum velle perdidit bonū poſſe. Non facile inueniuntur in aduerſitate præſidia quæ non fuerunt in pace quæſita. Luk. 14 31.

wageſt warre with the higheſt King, euen the King of Kings, whoſe beck all things obey, by whoſe prouidence all things are gouerned, whom the Angels do ſerue, whom the deuils do feare, whoſe power is greater then heauen and earth can comprehend, who hath the keies of life and death in his hands: What is this thy vaine confidence, vpon what counſell rebelleſt thou againſt thy God? Doſt thou truſt vnto the health of thy body, and a long life? O vaine man, thou truſteſt then to a broken reede, which by the ſinne of thy firſt parents is bruſed and craſed with a thouſand chinckes of infirmities, and laid open vnto death; why doſt thou not then craue of him the conditions of peace, why takeſt thou not truce with him? why with all humility, doſt thou not conuert vnto him with true repentance, craue pardon for thy ſinnes while hee is yet farre off? Wee reade of *Alexand.* *Alexander*, that mighty Monarch of the world, when hee beſieged any rebellious

rebellious Citty, at length he would hang forth a Candle, burning before the gates of the Citie, and proclaimed that if before the ſame was out, they would render the Citie, hee would receiue them into fauour; if not, they might know that there was no hope of mercy. While then the Lord calleth vs, and offereth his mercy vnto vs, ô let vs come by repentance, leaſt when it is too late, the dore of mercy bee ſhut, and it happen to vs as it did vnto *Eſau, who found no place of repentance, though hee ſought it with teares:* Woe bee vnto them which onely with their life giue ouer their ſinnes, which will then repent when they can ſin no longer: *Peccata tunc te dimiſerunt, non tu illa,* ſaith *Auguſtine,* Then thy ſinnes haue left thee, and not thou them. And againe: When I come to old age, (thou wilt ſay) then I will repent: *Quare hoc fragilitas humana preſumat cum diem vnum in poteſtate ſua non habeat:* Wherefore doth humane frailty preſume on this, ſeeing he

Heb. 12.

Auguſtine.

Auguſtine.

he hath not ſo much as one day in his power.

Martialis. *Non eſt crede mihi ſapientis dicere vi- (uam*
Sera nimis vita eſt craſtina, viue hodie.

Beleeue me, 'tis no wiſe-mans part to ſay;
liue here I will:
Liue well to day, to truſt is vaine to liue
to morrow till.

Herein we are like vnto *Pharaoh*, which when the whole land was ſo
Exod. 8. plagued with frogs, that they filled the fields, the ſtreetes, the houſes, and no place was free from them, and *Moſes* asked him when he ſhould pray vnto the Lord for him, anſwered, *To morrow.* O the madneſſe of men which are alwaies deferring their repentance till the mortow, till the houre of their death, when they ſee the ſword of the wrathfull Iudge drawne ouer their heads, on the one ſide death ready to ſtrike them, on the other ſide their ſinnes to accuſe them, be-

low

low them hell with open mouth to receiue them, the deuill gaping like a roaring Lyon to deuoure them; then, I ſay, when they haue liued in warre with God all their life long, they flie vnto him for mercy, and ſeeke peace; this repentance proceedeth rather of a ſeruile feare then of any loue, like that of wicked *Antiochus: Sero ſapiunt Phryges*, beware of had I wiſt. Let vs not therefore tempt the Lord by preſuming vpon his mercy. 2. Mac. 9.

Againe, they tempt God by doubting of his prouidence and goodneſſe, as the Iſraelites did at *Raphidim*, where was no water. Of this ſort are they, which diſtruſting Gods prouidence for their poſterity, hoard vp riches by all vnlawfull meanes, &c. On the other ſide, they tempt God, which preſuming vpon his prouidence, neglect all ordinary meanes in their ſeuerall Vocations, &c. Exod. 17.

For God cannot bee tempted, &c. Heere is now the firſt reaſon why God

God is not the authour of euill, which is taken from the nature of God, who is pure, perfect, and by nature most holy; yea, holinesse it selfe: So that purity and holinesse is a prerogatiue which God hath onely reserued vnto himselfe. This the Princely Prophet witnesseth: *The Lord is righteous in all his waies, and holy in all his workes.* Therefore the Saints of God affirmed: *Who shall not feare thee ô Lord, and glorifie thy name? for thou onely art holy, and all Nations shall come and worship before thee, for thy iudgements are made manifest:* It is then as impossible for any sparke of vnholinesse, or vncleanesse, to bee in God, as it is for darknesse to be in the midst of light, or coldnesse in the midst of fire, &c.

Psal. 145.

Reu. 15.4.

(* * *)

The

The ſixth Sermon.

IAMES 1. 19.&c.

19 *Wherefore (my deere brethren) let euery man be ſwift to heare, ſlow to ſpeake, and ſlow to wrath.*

20 *For the wrath of man doth not accompliſh the righteouſneſſe of God.*

THE Apoſtle before, hauing commended the excellency of the word of God, in that it is the word of God, the word of Truth, and meane of our regeneration; he next adioyneth theſe excellent precepts, teaching vs how wee ſhould fruitfully heare the ſame, which

which consisteth in obseruing these three morall precepts.

The first concerneth the facility of hearing.

The second of restraining the tongue.

The third of moderating of wrath.

For the first, it is manifest that this noble sense of hearing was giuen vs of God; that is, the power of discerning voices and sounds: For hee that created the whole body of man, and powred into it a reasonable soule, created also this sense so profitable to his glory, and necessary to the attaining of eternall life, and this is it he saith: *Who hath giuen the mouth to man? and who hath made the dumbe and the deafe? or him that seeth, or the blind? Haue not I the Lord?* Exod 4.11

Again, *Hee that planted the eare shall hee not heare?* Psal. 94. Hereupon *Lactantius* concludeth, that the sense of the eare is more necessary to saluation, then the sense of the eye: for doctrine and wisedome is receiued by the eare onely, and not by the eye: And *Lactan. lib. 3. cap. 9.*

the

the Apoſtle ſaith, *Faith commeth by hearing*, And *Bleſſed are they that heare the word of God and keepe it: Hee that is of God heareth Gods word.* And how ſhould wee vſe this excellent ſenſe to the glory of God, wee are inſtructed in the fabrication thereof, which expreſſeth the wonderfull skill of the Creator. Firſt, they are not *Oſſeæ ſed cartilaginiæ ſubſtantiæ*, not of a bony, but of a griſtely ſubſtance, which hauing their beginning from the bone called *Os temporium*, ſerueth to extend the holes of the eares, that the ſound may be the better perceiued: and theſe *Cartilagines*, are hollow, dry, and hard; Hollow, that by their concauity they may receiue the aire; tortuous, or winding, leaſt by any ſuddaine, or vehement colliſion of the aire, the tender membranes and organes of hearing ſhould bee hurt, and that the ſound being temperately receiued ſhould the more delight the ſenſe of hearing; Hard, that the colliſion of the aire might

Rom. 10. Luke 11. Iohn 8.

The fabrick of the eares out of the Anatomiſts.

bee the more milde, and the sound the greater.

1 In the like manner, first that the inward minde may effectually heare the word of God, it must bee made hollow through humilitie: *Via domini ad cor dirigitur, cum sermo veritatis humiliter auditur.*

Gre. in hom.

2 Secondly, it must also bee tortuous or winding, that the word receiued, which is the food of the soule, may not lightly passe away, but that wee may ruminate and reuolue it, as the Virgine *Mary*, of whom it is said, that *shee kept all these sayings, and pondered them in her heart.*

3 Thirdly, the minde must also bee *durus & siccus*, hard and dry, in retaining of the word of God. For a thing that is hard and dry, receiueth & keepeth better, what it receiued, then that which is soft and tender. And *Aristotle* saith, that *Organum auditus est aer:* The aire is the instrument of hearing, and is contained within the eares, and included in the *miringa*, which is a little skinne, and

Arist. lib. de sen.

Aire the instrumẽt of hearing

and that aire muſt bee firme and ſtill, for if it haue his proper motion and ſound, it perceiueth no externall ſound; as it appeareth in them which through the motion of ſuch aire, feele tinkling, or ringing, in their eares. In like manner wee ſhould receiue this heauenly doctrine into the inward cels of the memory, there hold it faſt, and perſeuer therein, as our Apoſtle ſaith, not *as forgetfull hearers, but doers of the word:* And our Sauiour, *If yee abide in mee, and my words abide in you, aske what you will and it ſhall bee done vnto you.* Iam. 1. 25. Iohn 15.

2 How the ſound is brought into the eares.

Againe, the ſound is brought thus into the eares: Betweene the bones of the Temples, there is a way *ad baſim cerebri*, to the ground or foundation of the braine, hauing within a certaine concauity after the manner of a labyrinth, in the middle whereof are two little bones annexed to their membranes, the one called *malleus*, the other *Incus*, in regard of the vſe thereof, which the *Malleus* *Incus.*

prudent Creator of nature, hath ſo artificially placed, that in the thicker part they do almoſt touch one another, becauſe the hearing is made through the motion of the aire, which is brought into the paſſage vnto theſe bones, and there is made a certaine repercuſſion of the aire, which maketh the ſound which is heard. Heere wee are taught, that euen as the ſound is brought into the eare through the agitation of the externall aire: ſo the ſound of the heauenly Doctrine is brought by the Preacher into the minde of the hearer: *Faith commeth by hearing.* Who ſo loueth his owne ſoule will dilligently frequent the hearing: *The heart of man that hath vnderſtanding ſeeketh knowledge.* Hee indifferently heareth all that can inſtruct him, hee deſpiſeth not the doctrine for the perſon of the man: *Non quantum ſciat, ſed quantum ignorat, conſiderat:* Hee recounteth not how much hee knoweth, but how much hee is ignorant of.

Rom. 10.

Prou. 15.

Againe,

3

Againe, the eares of man are alwaies open, and are not ſometimes ſhut, as are the eyes and the mouth: to teach vs, that wee ſhould bee alwaies ready to heare the word of God, and therefore the eares (as *Iſidor* would haue it) are called *Aures ab hauriendis vocibus*, of drawing in the voyce. More heereof might bee ſpoken, but I am heere to ſupply the place of a Diuine, and not to play the Anatomiſt in the Phyſitians Art.

Againe, when the Apoſtle willeth vs to bee ſwift to heare, hee meaneth not an vnfruitfull hearing, that wee may carpe, taunt, or ſcoffe, or giue eare to ſcurrile, filthy, and leud ſpeeches, &c. but as if hee had ſaid: Seeing that God offereth himſelfe vnto you ſo louingly, ſo kindly, in his holy word, the meane of our regeneration, it behoueth you to ſhew your ſelues attentiue, tractable, and obedient hearers. Therefore the dilligence of the people is commended, which forſaking all

Iohn 6. Math. 14.

things, yea the care of meate and drinke, came from all parts vnto Chriſt, to heare the word out of his mouth. But now how few be there found, in this declining age, that haue that zeale and loue to the word of God, as to preferre the hearing thereof before their earthly commodities?

The ſecõd precept of bridling the tõgue.

The ſecond precept is of brideling the tongue, that is, the petulancie and loquacitie thereof. The tongue, and the faculty of ſpeaking, is the ſingular gift of God, and onely proper vnto man, as it appeareth as well by the framing of the whole body, as by his miracles and iudgements, declared in this member. When all men had but one language, hee diuided and confounded it into many; at the building of the Tower of *Babell*; by giuing an humane voyce to *Balams* Aſſe; *Heliodorus*, that Church-robber, by his iuſt iudgement was ſtricken dumbe. The Prieſt *Zacharias*, as a puniſhment of his incredulity, remained dumbe

Gen. 11.
Numb. 23.
2. Mach. 3.
Luke 1.

dumbe nine monthes. To the Apostles hee gaue the gift of all tongues; whereby hee manifested that the tongue and the vse thereof is by him and from him. And *Lanctantius* saith, that the faculty of speech is so wonderfull, and so diuine a work, that he onely that created it, and no other, is able to vnfold it. Againe, hee elegantly expresseth foure offices of the tongue: The first is with his motions to articulate and forme the voyce; the second is an interpreter of the minde, to vtter the cogitations, or thoughts, there hidden; the third to gather together the meate broken and chawed with the teeth, and to send it into the stomack: the fourth, to receiue the drinke, and to discerne the taste of things, &c. This the Apostle strictly forbiddeth to abuse, that wee speake not rashly, and vnreuerently, of God, his holy word, and his iudgements; not to reason and talke of those things we know not, when we are vtterly vnlearned and ignorant:

Acts 2.

Lactantius li. de opific. Dei.

Foure offices of the tongue.

Mat. 12. rant: if, as our Sauiour ſaith, wee *ſhall giue an account of euery idle word:* how much more then for our prophane talking of God and his holy word? And ſurely if any age, then moſt of all this age, hath peruerted this precept of the Apoſtle. Now euery Artificer, Boy, &c. are giuen not onely quick to ſpeake, but alſo to teach, yea their owne Paſtors, of whom they ſhould learne with reuerence, heare with ſilence, and aske counſell with humbleneſſe. *Dauid* once gaue thankes vnto God, becauſe he had made him *wiſer then his* Pſal. 119. *teachers:* But now men and women, in arrogancy of ſpirit, in the pride of their hearts, in preſumption of their owne knowledge, will bee ſlow to heare whatſoeuer ſhall croſſe their conceits, but ſwift to ſpeake, without weight, number, or meaſure of their words, againſt order, law, gouernement, learned Fathers, yea and Prince alſo, when (as Irenæus. *Irenæus* ſaith) *De eiſdem non ſemper eaſdem ſententias habent, & amantes vel non*

non amantes haud eadem de eiſdem iudicant: According to their loue or hatred, their iudgements are not the ſame of the ſame things.

This (brethren) the Apoſtle heere forbiddeth, as a hinderance to the fruitfull hearing of the word, and would haue vs with all quietneſſe, godly vnitie, and Chriſtian humility, to heare the word of God; and not raſhly and inſolently prate and prattle thereof, in a preſumptuous conceit of their owne knowledge. *For if any man ſeemeth to himſelfe that hee is ſomewhat when hee is nothing, hee deceiueth himſelfe in his imagination.* This moderating of the tongue, not onely the holy Scripture, but alſo the Heathen Philoſophers teach vs. *Ariſtotle,* when he was asked why, when he taught others to ſpeake, he himſelfe was ſilent and ſparing of his words, ſaid: *Cos ipſa non ſcindit, cultros tamen acuit*, The whetſtone it ſelfe cutteth not, but yet it ſharpeneth kniues. *Simonides* was wont to ſay: *Silentij ſe pœnituiſſe nunquam, ſermonis ſæpius,*

Gal. 6. 3.

Simonides.

ſæpius, that it neuer repented him of his ſilence, but often of his ſpeech.

Zeno. *Zeno* hearing a yong man full of words told him in deriſion, that his eares were growne into his mouth, becauſe hee heard little and ſpake much. Yea, nature her ſelfe in the very ſituation of the tongue, teacheth thus much: It is fenced and included, as it were, with two wals, the teeth and the lips; it hath placed it below the braine, the eyes, the eares, the noſe, as it were inſinuating, that wee ſhould firſt ponder in our minde, firſt ſee, firſt heare, before wee ſpeake. This nature teacheth in that ſhee hath placed the organes of the other ſenſes aboue the tongue.

Note. Againe, Nature hath giuen vs two eares, two eyes, two noſthrils, and one tongue, as it were inferring heereby, that we ſhould heare more, ſee more, and know more, then wee ſhould ſpeake. Beſides, nature hath, as it were, tyed the tongue with a certaine ligament, which maketh that *Candidam lineam* in the midſt thereof,

thereof, which ſpringeth *à baſi oſſis hyoidis*, which becauſe it is an impediment to the ſpeech in ſome children, it is cut off. Notwithſtanding all theſe documents of nature her ſelfe, *The fooles heart is in his mouth*, whereas a wiſe mans mouth is in his heart, ſaith the Wiſeman: And as one ſaith, their words are firſt ſent *ad rationis limam priuſquam ad linguam*, to bee poliſhed by reaſon, before they come to the tongue: *fideli ſilentio tuta eſt merces*, ſaith the Prouerbe, Faithfull ſilence hath euer a ſafe reward. *In many words there cannot want ſinne, but hee that refraineth his lippes is wiſe*: And therefore the Apoſtle would haue our wordes alwaies, to *bee gracious, and poudered with ſalt.* Hee that will ſpeake aduiſedly muſt firſt ponder his words before they come to his lippes. And euen as thoſe that are at variance need a Iudge, who diſcuſſing the matter on both ſides, may giue true ſentence: So he that will ſpeake diſcreetly, muſt firſt ſit as a Iudge betwixt

Eccleſ. 21.

Prou. 10. 6

Col. 4. 6.

Simile.

twixt his heart and his tongue ſtrictly examining whether the words bee right which his heart offereth to his tongue, before hee ſpeake.

There is a peſtilent kind of men, of whom *Salomon* ſaith: *There are that ſpeake words like the pricking of ſwords:* Heereof ſpeaketh the Princely Prophet: *Whoſe teeth are ſpeares and arrowes, and their tongue a ſharpe ſword.* Of this ſerpentine kind are ſuch, as with ſlanderings, backbitings, whiſperings, rent, obſcure, and blemiſh the good name of their neighbour, and ſpoile them of that treaſure, which as *Salomon* ſaith, is *more precious then gold and great riches.* And euen as theeues, which robbe vs of temporall goods, the Law puniſheth by hanging: So they that rob their neighbour of a farre greater treaſure, deſerue a far greater puniſhment: Which the Athenians conſidered, who made a Law (as *Vtimus de legibus* witneſſeth) that whoſoeuer was conuinced to bee a backbiter,

Prou. 12.

Pſalm. 5. 7.

Prou. 22.

backbiter, tale-bearer, or ſlanderer of his neighbour, he was firſt bitterly reproched through the whole Citie, and afterwards ſlaine. *Solon* made a Law, that the euill tongued and backbiter ſhould bee fined for euery ſuch offence three *Drachmas* to the party grieued, and two to bee payed to the treaſurie. For they iudged ſuch to be very pernitious members in a Common-wealth, diſturbers of peace, authours of contentions, hatred, and murthers: which I thinke the Poet would ſignifie by the Serpents teeth which *Cadmus* ſowed in the ground, of which ſtraightway ſprang vp armed men, which preſently imbrued themſelues in each others bloud. *Plutarch in vita Solon.*

Marte cadunt ſubiti per mutua vulnera fratres. *Ouid. lib. 3. Metamor.*

— This earth-bred brood anone,
By mutuall ſtroke of ciuill warres diſpatched euery 'chone.

The deuill ucertainely is the ſower

ſower of theſe teeth, of which ſpring warres, broyles, and diſſentions in the world. Was not *Doeg* the *Edomite* a Serpents tooth, who ſecretly accuſed *Abimelech* the Prieſt vnto *Saul*, for relieuing *Dauid*, peruerting his innocent intention, and plaine meaning, which ſo kindled *Saul* with wrath, that he ſlew foure ſcore and fiue which ware the Ephod, 1.Sam. 22. with the whole Citie of *Nob*, not ſparing man, woman, child, and ſuckling. Were not the Princes of 2.Sam. 10. *Amon* Serpents teeth, which traduced King *Dauids* meſſengers vnto their Maiſter King *Hanun*, and peruerted *Dauids* kinde intention, which was the cauſe of cruell warres and much bloud-ſhed? Therefore it Eccl. 10. 11 is truely ſaid: *If the Serpent bite if hee bee not charmed: no better is a babbler.* Where the vulgar Tranſlation hath: *Si mordeat ſerpens in ſilentio, ſic qui occulte detrahit: If the Serpent bite in ſilence, ſo doth hee which ſecretly backebiteth.* The Serpent is a trecherous beaſt, for he doth not as the Bull which

which threatneth with his hornes before he hurt, neither roareth he as doth the Lyon, nor barketh, as the dog before he bite, but ſecretly ſtingeth making no noiſe: So the backbiters in ſilence, vnder the colour of religion and zeale, with their Serpents teeth, rent the good name of others, and with their vipers tongues degenerate and ſtaine the life of others.

Pelliculam veterem retinens, & fronte politus,
Aſtutam vapido condis ſub pectore vulpem. Horat.

This in effect.

Thy wonted forme retein'd, a friendly face doſt keepe,
A crafty Fox is hid, in wilie heart ſo deepe.

As truely ſaith the Poet:

Nunquid non vipera eſt lingua detractoris ferociſſima? Is not the tongue of the backbiter a moſt cruell viper, which with one breath giueth ſo deadly S. Bernard.

deadly an infection? *Nunquid non lancea eſt lingua iſta? profecto acutiſſima, quæ tres penetrat ictu vno, ſcil. detrahentem, audientem & eum cui detrahit.* Is not the tongue of a backbiter a iaueling? yea ſurely, and that a moſt ſharpe one, which killeth three with one ſtroke, to wit, the backbiter himſelfe, the hearer, and whom he backbiteth, ſaith S. *Bernard.* But of this better occaſion will be offered me to ſpeake, when I come to the handling of the third chapter.

Slow to wrath.

THE third precept is of moderating and brideling of wrath; which *Ariſtotle* two manner of waies defineth. Firſt, wrath is a deſire, ioyned with griefe, of reuenge, for ſome apparant contempt, or iniury, done vnto our ſelues, or friends. Secondly, *Ira eſt ebullitio ſanguinis circa cor:* Anger is a boyling or inflammation of the bloud about the heart. To this definition ſubſcribe all

Duplex definitio iræ ſecund. Ariſt. lib. 2. rhetor. c. 20

all the Physitians. To both these definitions *Damascence* seemeth to leane. *Gregory* maketh three *species* of anger: The first is a kind of *bilious* passion, which is quickly kindled,& as soone calmed,and this hath lesse danger, and malice: It is like straw which quickly taketh fire,and quickly goeth out; This the Greekes call θύμωσις, and *Cicero excandescentia, An anger soone come and soone gone:* The Logicians, a Passion. The second is called of the Latines *Iracundia,* which carrieth in minde a longer remembrance of an iniury receiued, and is of more continuance: This *Aristotle* calleth πικρὸς, though this doth not alwaies proceed to reuenge,either because men cannot, or for certaine reasons will not: and this is worse then the first, because it is fixed more fast, and taketh deeper roote in the mind. The third kind is of such which are soon kindled with the flames of anger,& slow to represse it: And this is a great sin so long to foster wrath in thy bo-

Dam. lib.2. de Ortho. fide. Greg.moral.l.5.c.30

Ira furor brevis.

ſome vntill it turne into hatred: for what is hatred but inueterat wrath? and this ſeeketh all occaſions of reuenge, which is truely diabolicall. To theſe may bee added a fourth, which is of ſuch as are ſlow to conceiue wrath, and quick to remit and caſt it off, which is the beſt of all. All theſe are ſinnes, though not in degree equall.

Math. 5. 22 Chriſt, if hee maketh not three kinds, yet three degrees of wrath, when hee ſaith, *Whoſoeuer is angry with his brother vnaduiſedly, ſhall bee culpable of iudgement*, which is meant of that which is hidden, and inward in the heart: The ſecond *Racha*, is that which is expreſſed and manifeſt, yet without any open reproach. The third, *Whoſoeuer ſhall ſay thou foole, ſhall bee worthy to bee puniſhed with hell fire*, is when it is conuerted into hatred, and manifeſted in tauntes, reproches, and proceedeth to reuenge.

Anger in generall, being conſidered in it ſelfe, is a thing indifferent to vice or vertue: And therefore

the

the Apoſtle heere doth not abſolutely condemne all anger, but onely ſaith that a man ſhould be *ſlow to wrath*, that is, wiſe in moderating the ſame: For it is a vertue when it followeth reaſon as his guide, that the action of iuſtice might with courage be executed, & puniſhment inflicted vpon malefactours, according to the iudgement of reaſon, and order of Iuſtice. And the end of this holy anger is manifold.

Firſt, that the perſon may bee ſaued; to which pertaineth this of the Apoſtle, that *ſuch a one* (he meaneth the inceſtuous perſon) *bee deliuered vnto Sathan for the deſtruction of the fleſh, that his Spirit may bee ſaued in the day of the Lord Ieſus.* 1. Cor. 5. 1. Tim. 1. 20

Secondly, that the wrath of God may be pacified: for *if wee iudge our ſelues we ſhall not bee iudged of the Lord.* 1. Cor. 11. Example hereof we haue, *Ioſhua* 7. after the puniſhment of *Achan*, the wrath of the Lord was appeaſed: the like wee reade of the zeale of *Phinees.*

Thirdly, the aduancement of Gods glory, and his Kingdome: This is confirmed by the example of *Iosua*, on *Achan*; *Phinees*, on the adulterers; of *Moses*, on the Seditious; and of others, of whom wee reade, that, the due punishments inflicted vpon wicked men, the wrath of God was pacified.

1. In the will.

And this reasonable anger is two-fold; the one in the will, the other in the sensitiue Appetite. The first is nothing else but a voluntary motion, whereby, not by any passion, but by the iudgement of reason, a man hath a desire to punish sinne. And this may bee in the mildest man, as was *Moses*; yea, it is most necessary for those that are in authority, to punish vice; and so necessary, that if it be wanting in a Magistrate, he doth most hainously and grieuously sinne, as we may reade of *Helie* the Priest, in the first booke of *Samuel*, and the second and third chapters.

The other is in the sensitiue Appetite,

tite, and is nothing elſe then the motion of the ſenſitiue Appetite, to be obedient to reaſon for the puniſhment of vice. And this neceſſarily followeth the iudgement of reaſon, and the rule of a iuſt and vpright will. This zealous and holy anger was in Chriſt, when *hee whipped the buyers and ſellers out of the Temple:* And when *Hee looked round about on the Phariſees angerly, mourning for the hardneſſe of their heart:* And in *Moſes*, when hee brake the Tables, ſeeing the Iſraelites worſhip the Calfe.

2. In the ſenſitiue appetite.

Mark. 3. 5.

Exod. 32.

Contrarywiſe, anger is a great ſin againſt God, when it tranſgreſſeth theſe bounds and limits, when it followeth not the right rule of reaſon, but preuenteth, blindeth, and peruerteth the ſame, being carried headlong with fury, rage, and a bloudy deſire of reuenge, and this may be termed a mad fury, *Ira furor breuis* : Such was the rage of *Saul*, who for hatred he bare to *Dauid*, moſt cruelly murdered the Prieſts of *Nob*. Of *Pharaoh* when

Homo iratus non eſt homo.

1. Sam. 21.

hee commanded the male children of the Hebrewes to bee caſt into the riuer. Of *Herod*, who in hatred of our Sauiour cauſed the *children of Bethlem to be ſlaine.*

Exod. 1.22

Math. 2.

Now the Apoſtle heere reproueth this anger, as alſo that which ſpringeth from a deſire of contending, which hindreth the fruitfull hearing of the word of God, whereby men cannot endure to bee reproued of their faults; and being kindled with wrath, raile, taunt and ſcoffe at the Preacher, whereby the word of God is made fruſtrate, and fruitleſſe in them, when through ſelfe-loue, a preiudicate opinion of themſelues, a conceit of their owne wiſedome, they diſdaine to bee reproued, and controuled, in their wicked courſes, and bend all their malice againſt their Paſtors, from whence ſpring perſecutions, impriſonments, &c. This was the cauſe that King *Aſa* put *Hanam* into priſon; and of the fury of the Princes againſt *Iſay*, *Ieremy*, *Micha*, *Amos*, and the reſt. This

2.Chro.16

cauſed

cauſed *Stephen* to be ſtoned, and all the Apoſtles to bee perſecuted; but Gods vengeance euer purſued the contempt of his Word and Seruants, as the booke of God expreſſeth: *But they mocked the meſſengers of God, and deſpiſed his words, and miſuſed his Prophets, vntill the wrath of the Lord aroſe againſt his people, and till there was no remedy.* Act. 7. 54. 2. Chro. 36 16.

This anger is a moſt grieuous ſin, the reaſon is heere rendred by the Apoſtle: *Becauſe it worketh not the righteouſneſſe of God:* that is, a man poſſeſſed with this Paſſion, leaueth in his heart no place for the righteouſneſſe of God: For in ſuch a one is left no humanity, no commiſeration, no religion, no equity, no iuſtice, no charity at all. *It worketh not the righteouſneſſe of God,* becauſe it baniſheth the feare of God out of our mindes, taketh away loue, and obedience, quencheth brotherly kindneſſe, and vtterly ſpoileth vs of all Chriſtian vertues which are acceptable vnto God. *Seneca* could ſay: *Neceſſe eſt* *Sen. lib. 2. de ira.*

virtutem ex animo tollas priuſquàm iram recipias, &c. Thou muſt firſt of neceſſity expell vertue, before thou retaineſt anger, for vertue and vice cannot dwell together: This vice being ſo great, and ſuch a hindrance to the fruitfull hearing of the word, the meane of our ſaluation; I will now proceed to ſet downe certaine remedies for the curing and ſuppreſſing of this dangerous diſeaſe. The remedies then are twofold: Some for repreſſing of anger in others, and ſome for brideling the ſame in our ſelues.

Now for the ſuppreſſing theſe furies in others, theſe remedies do profite.

The firſt remedy.

Firſt, *Silence*, that thou anſwere not againe, nor returne to the angry man taunt for taunt, reproach for reproach. This is the counſell of the Wiſeman, *Eccleſ.*8.16, *Striue not with him that is angry, put not ſtickes vnto his fire.* And *Salomon*: For wrath is a fire, and anſwering againe is, as it were, the fuell: *without*

out wood the fire is quenched: And the blessed Apostle Saint *Paul* saith, *Romanes* 12. 19. *Auenge not your selues but giue place vnto wrath, for vengeance is mine, and I will reuenge saith the Lord.* Pro.22.24. Prouer.26.

But because it chanceth oftentimes that wee are compelled to answere againe, as when by our silence the angry man is prouoked the more, thinking thereby that he is contemned, as was the anger of *Pilat* against Christ; in this case another remedy is to be sought: and this is *lingua mollis*, a modest and gentle answere: Such was the wisedome of *Abigal* towards *Dauid*, being angry. For saith *Salomon*, *A soft anger putteth away wrath, but grieuous words stirre vp anger.* The secõd remedy. Iohn 19. Pro.25.15. 1.Sam.25. Pro.15.1

Thirdly, to winne an enemy by benefites is a singular kind of remedy, prescribed both by wise *Salomon*, and by the blessed Apostle: *If hee that hateth thee bee hungry giue him bread, if hee bee thirsty giue him water to drinke, for thou shalt lay coles vpon his* The third remedy. Pro.25.21. Rom. 12. 20.

his head, and the Lord ſhall recompence thee. And this is a moſt noble kinde of victory.

Remedies for ſuppreſſing of wrath in our ſelues.

And now the remedies for the repreſſing of wrath in our ſelues are theſe.

1

Ephe. 4 32

Firſt, the remembrance of *Chriſts ſufferings* for thy ſinnes; and why then ſhouldſt not thou ſuffer a little for his ſake? *Forgiuing one an other, euen as God for Chriſts ſake forgaue you.* Imitate their example which being ſtinged with the fiery ſerpents, looked vpon the brazen ſerpent and were healed. Wrath is a fiery ſerpent; fixe the eyes of thy conſideration vpon Chriſt, and thou ſhalt be healed.

2

Ephe. 4. 31

Secondly, repreſſe thine anger with ſilence: *Let all bitterneſſe, and anger and wrath, crying, and euill ſpeaking, bee put away from you.* *Plutarch* commendeth this counſell of *Atheriodorus* the Philoſopher, who perſwaded *Auguſtus Cæſar* that when hee was angry hee ſhould not ſay, or doe, any thing, before he had, to himſelfe, ſaid

ſaid ouer the Greeke Alphabet, that by this meanes the rage of his wrath, by delay might bee cooled.

3 The third is to conſider the cauſe, that is, thine owne ſinnes: for no aduerſity may happen vnto thee which thine owne ſins haue not deſerued: Whereof pithily ſpeaketh *Auguſtine: Iraſceris patri tuo,& peccas: iraſcere tibi ipſi ne peccas:* Thou art angry with thy father and ſinneſt, but bee thou angry with thy ſelfe that thou maiſt not ſin.

4 The fourth is a firme faith in Gods prouidence: nothing may be ſaid or done vnto thee, which is not ordered by Gods prouidence, yea, all the *haires of your head are numbred,* ſaith Chriſt: And againe, *Shall I not drink of the cup which my Father hath giuen mee?* Math.10. Iohn. 18.11

5 The fift is commiſeration, to take pitty on him which is angry, and prouoketh thee to wrath: For while this Paſſion ruleth in him, he is a foole, a mad-man. Beſides, he is the inſtrument of God for the exerciſe

cise of thy patience. Example wee haue in King *Dauid:* when *Shemei* curſed and reuiled him, he was ſo far from taking reuenge, that hee ſaid:
2.Sam. 16. 10. *The Lord hath bidden him to curſe* Dauid, *who dare then ſay, why haſt thou done ſo?* To conclude, if thou be angry, hearken to the Apoſtles counſell:
Epheſ.4. *Let not the Sunne go downe vpon thy wrath:* and this may ſuffice to moderate this paſſion in a Chriſtian man.

Baſil. *Ira debet rationi ac virtuti accubare, tanquam canis paſtori, quæ mordeat, increpet, allatret q3 vitium & vitioſos velut lupos:* Anger ſhould lie downe by reaſon and vertue, as the dog by the Shepheard: it ſhould barke at, bite, and rebuke vice and vitious men, as wolues.

The

The ſeuenth Sermon.

IAMES 1. 21.

21 *Wherefore lay apart all filthines, and ſuperfluity of maliciouſneſſe, and receiue with meekneſſe the word that is graffed in you, which is able to ſaue your ſoules.*

THE Apoſtle here exhorteth the regenerate to the hearing of the word of Truth: And firſt he ſheweth how we muſt prepare our mindes to the hearing of the word, that it may fructifie in our hearts, which conſiſteth in two things.

1 Laying aſide all filthineſſe and malice, to heare it with meekneſſe.

2 Next, the reaſon why we muſt heare it, becauſe it is able to ſaue our ſoules,

First,

Firſt, by an elegant metaphor taken from husbandry, the Apoſtle teacheth that the noyſome weeds of vices both of body and ſoule, muſt bee firſt rooted vp and extirpated, before the heauenly doctrine, the word of truth, can be receiued, and bee graffed in the field of our hearts: euen as the huſbandmen before they caſt the corne into the ground, do firſt purge their ground of Thornes, Brambles, Stones, and ſuch like, that it may yeeld the more increaſe. For in euery action, either naturall or ſpirituall, two things are neceſſary: *Alterum quod agat, alterum quod patiatur:* The Agent which worketh, and the Patient vpon which it muſt worke. And in the Agent there muſt bee power to worke, and in the Patient or Sufferer, a diſpoſition to receiue. For that the earth may bring forth fruite, it is needfull that the Seed bee caſt into it, and that it bee firſt prepared as I ſaid, &c. and if either of theſe bee wanting, in vaine is the hope of fruit.

friut. The Smith that hee may finish his worke, first softneth it in the fire, and maketh it tractable; for except it be molified, in vaine he laboureth to beat the cold Iron. And it is a Maxime in Philosophie, *Actus actiuorum esse in patiente dispositi:* The greater in any thing the disposition is to receiue, the sooner and more perfect followeth the action. Wee see dry wood put into the fire quickly to be kindled, and a candle lately put out, and yet smoaking, with the least touch of fire to receiue the flame, and sometimes without fire, with the breath onely, to bee kindled. So much auaileth a conuenient and apt preparation in the thing that receiueth any action. So though I confesse the grace of God to bee free, *& nullis astrictam legibus*, & bound by no lawes (as *Aug.* saith) yet this grace commonly imitateth the reason and order of naturall things. Hence it followeth, that a man may profite by hearing of Sermons; It is not alwaies enough that there

How wee may profit by hearing the Word.

there be a learned and apt Teacher, vnleſſe the Hearer alſo bee apt and wel diſpoſed, that is, that the ground of his mind be firſt prepared, that he heare not the ſame negligently, onely for cuſtome, or in an affection of curioſity, but that hee heare with zeale and deuotion; for there are many that come to Sermons onely to carpe, or to note if the Preacher vtter any ſentence acutely, or eloquently, whereby they may feed their curioſity, and not ſatisfie the hunger of their ſoule. And euen as (they ſay) there is ſome ground ſo barren, that, if they ſow the fineſt wheate in it, bringeth not forth wheate againe, but *typham*, or chaffe, onely (which in the nature of things is very admirable, ſeeing it is a Maxime in Philoſophy, *Omne agens ſibi ſimile generare*, euery agent ingendreth his like) So it chanceth vnto them, in whoſe hearts if the word of God be ſowne, it bringeth not forth the fruite of this ſeed, but chaffe, or *Typham*, that is, not the fruit

Curious hearers.

Typha, a kinde of wilde corne.

fruit of godlineſſe, but the chaffe of vanity.

Now that this word of God may be vnto vs the ſweete *ſauour of life vnto life*, the Apoſtle teacheth heere how wee muſt prepare the ground of our hearts, euen by caſting out the noyſome weeds of vices, which hinder the fruitfull and happy harueſt of the ſeed of the word; and heere hee nameth two; filthineſſe, or vncleaneſſe; and malice; becauſe they defile and perturbe the minde that wee cannot hearken nor be obedient to the word of God. By vncleaneſſe he vnderſtandeth all impurity which ſpringeth of gluttony, drunkenneſſe, fornication, inceſt, adultery, and ſuch like, which ſpring of fleſhly luſt, as a Father very truely ſaith: *libidinem torpor gignit, gula parit, quid miri igitur filiam parentes ſequi.* Slouth begetteth luſt, gluttony bringeth it forth, what maruell then, if the daughter doth follow her parents? *Out of the heart* (ſaith our Sauiour) *proceed euill thoughts, murthers,*

2. Cor. 2.

Slouth begetteth luſt, gluttony bringeth it forth.

Math. 5. 19

adulteries, fornications, theſts, falſe teſtimonies, ſlanders, &c. And the Apoſtle *Paul* would haue all Chriſtians to bee free from all vncleaneſſe; as for

Ephe. 5. *fornication and vncleaneſſe, let them not be once named among you:* *Auguſtine.* *Vbi carnis immunditia, ibi habitatio diaboli, qui maximè inquinato corpore gaudet,* ſaith *Auguſtine:* The deuill dwelleth with vncleaneſſe of the fleſh, who moſt delighteth in a polluted body. *For*

Wiſd. 1. *wiſedome cannot enter into a wicked heart, nor dwell in a body ſubiect vnto ſinne:* And this not onely the ſacred Scripture forbiddeth, but alſo humane wiſedome: *In hoc* (ſaith *Seneca*) *nos amplectuntur vt ſtrangulent, non aliter igitur quam latrunculi viatoribus inſidiantes eoſq; ſeducentes ac perimentes declinandæ ſunt:* Pleaſures embrace that they may ſtrangle vs, which, as thieues that lie in wait that they may ſeduce and kill trauellers, wee ſhould auoid.

Scip. Afri. counſell. And ſurely the counſell herein, that *Scipio Africanus* in *Liuie*, gaue to King *Maſiniſſa* is excellent: *Vince animum*

animum: caue ne deformes multa bona vitio vno, & tot meritorum gratiam maiore culpa, quam cauſa culpæ eſt, corrumpas: Vanquiſh thy minde, and take heed thou do not deforme many good gifts with one vice, and corrupt the beauty of ſo many deſerts, with a greater fault, then the cauſe of the fault is. Which a man ſhould the eaſier do, if he wold conſider the vilenes, filthines, ſhortnes, and end of this vice; the long ſhame, and the ſhort time; and how, perhaps, the pleaſure of a ſhort minute, ſhall be puniſhed with the repentance of many yeares, and (peraduenture) with euerlaſting damnation. Seeing then that the Wiſedome of God cannot reſt in polluted and vncleane hearts: O let vs cleanſe and purge our hearts of all vncleane and polluting ſins, that the ſoule-ſauing word of God may enter and dwell heerein.

The ſecond vice heere noted is maliciouſneſſe, which *Auguſtine* defineth to be *nocendi amor*, the loue of Maliciouſneſſewhat.

doing hurt; Saint *Ambroſe*, to bee *mentis depravatio*, a deprauatiõ of the minde: And *Cicero*, *verſuta & fallax ratio nocendi:* A ſubtile and deceitfull kind of hurting: all which commeth to one ſenſe. The minde then muſt firſt be purged of all malice before the heauenly ſeed of the word can take any roote in our hearts; that is, our hearts muſt bee ſweeped cleane from enuy, hatred, deſire of reuenge, and wiſhing euill to our neighbour, for our hearts cannot bee capable of them both, neither can the light of Gods Spirit dwell together with the darkeneſſe of theſe vices. This peſtilent vice alwaies accompanieth vertue, glory and proſperity: *Vulgus & liuor in plateis habitant ſic vt mala fere omnia* (ſaith that famous Orator) The common people and enuy, dwell together in the ſtreetes, as for the moſt part doth all wickedneſſe.

And there are certaine effectuall remedies to quench malice and enuy, *Sed morbo ipſo peiora*, but worſe

worſe then the diſeaſe it ſelfe, *Miſery*, and an *Infamous life*; Of the one ſprang this prouerbe, *miſeriam ſolam inuidia carere*, that *miſerie alone wants enuy:* and to the other pertained this of *Socrates*, who when *Alcibiades* demanded on a time of him, by what meanes hee might auoide enuy and malice, anſwered: *Viue vt Therſites, cuius vitam ſi neſcires in Homerica leges Iliade:* Liue as *Therſites* did, whoſe life if thou knoweſt not, thou maiſt reade in *Homers Iliados:* a ſcoffing and a perfect *Socraticall* anſwere; For it is no wiſe part to forſake vertue that thou maiſt auoide enuy; and better it is to bee noble *Achilles* with enuie, then baſe *Therſites* without it. And very aptly hee calleth it *Superfluity of maliciouſneſſe*, a metaphor taken of a ſtomack ſurcharged wirh meates or drinkes, which laboureth to caſt out:

Omne ſupernacuum pleno de pectore tollit.

The remedies of enuy are worſe thé enuy it ſelfe.

Therſites a filthy and baſe peſant.

Achilles a noble and valiant Captaine.

So when it once aboundeth in the heart, it is caſt forth at the mouth in curſed ſpeeches: And this (brethren) is the cauſe, that among ſo many, which all their life long haue frequented the hearing of Sermons, that they are nothing bettered thereby, becauſe they come with hearts laden with all filthineſſe, and ſuperfluity of maliciouſneſſe, which they ſhould firſt vngorge. How many are there among vs, of whom we may complaine, as the Prophet did once: *The word of God is to them as a reproach, they haue no delight therein.* For what haue wee profited (I meane the greateſt number) by ſo many Sermons, ſo many cryings out? Who hath forſaken his wicked cuſtome of blaſpheming, ſwearing, backbiting, curſing, deceit, or vſury? Who hath caſt off his hatred, contention, deſire of reuenge? Who hath caſt off his vnchaſte loue? Surely (with horrour of minde I ſpeake it) I may ſay with Saint *Auguſtine*, it ſeemeth vnto mee by ſo many admonitions,

monitions, *Nos non alium referre fructum, quam vt Dei aduerſus eos cauſam in extremo iuditio tueatur*; that wee reape no other fruit, then to defend the equity of Gods iuſtice in condemning them at the laſt iudgement. So that the Preacher may ſay with the Prophet: *I haue laboured in vaine, I haue ſpent my ſtrength in vaine, but my iudgement is with the Lord, and my worke with God.* Eſay 49.

The Apoſtle alludeth here to the parable of our Sauiour Ieſus Chriſt: *The ſeed is the word of God, whereof ſome fell by the way ſide, ſome among thornes, ſome on ſtony ground, and ſome on good ground.* This ſeed, of it ſelfe, is very fruitfull, but according to the diuerſe conditions of the ground, that is, of the hearers, it yeeldeth none at all, or diuerſe fruit: For the heart of ſome is like an high way which is worne and trodden on of all; that is, which without any choice is laid open to all vncleane thoughts, and deſires. Their heart is like a common Inne which admit-

teth and receiueth all kinde of men, good and bad, knowne and vnknowne, for it maketh no difference of good or euill thoughts. It is like vnto a crazed boate, which leaketh water at euery chinke. It is like a Citie without walles, or gates, which is eaſily inuaded of the enemy. Like a vineyard without a hedge, whoſe fruit is ſpoiled of euery one that paſſeth by. To conclude, ſuch a ſoule is like vnto a houſe without a dore, or locke, which euery one vſeth as a filthy ſtable. And how ſhamefull a thing is it to ſuffer the ſoule to bee thus polluted with all vncleane thoughts, it may appeare by this one example: Were it not an indelible ſhame for a woman to fall into the degree of impudency, to proſtitute her ſelfe in a common ſtewes, *Et omnibus ſui copiam facere?* And what an ignominy then is it vnto the ſoule to receiue within it all vncleane thoughts and deſires, which the deuill offereth, without any difference? What is this elſe but

to

to commit spirituall fornication with the harlot, whereof the Lord speaketh by the Prophet *Ieremy*, *Like an harlot thou runnest about, vpon all high Hilles, and vnder euery greene Tree.* What fruite now should the word of God yeeld in such a heart? For euen as an harlot, though shee know many men, yet she remaineth alwaies barren: So though they oftentimes heare the word, yet are nothing bettered thereby: For these vices doe distract the minde with diuers perturbations, that they will not permit it quietly and attentiuely to heare the word, &c. Ier. 2.

The

The eighth Sermon.

IAMES 1. 22,&c.

And be yee doers of the word, and not hearers onely,&c.

THE Apoſtle hauing before ſpoken of regeneration, heere hee proceedeth, exhorting the regenerate to ſhew forth the fruites thereof, which conſiſteth in three eſpeciall members,

The Diuiſion.

1 An exhortation to obedience, confirmed by certaine reaſons in the firſt foure verſes.

2 The ſecond taken from the nature and quality of Gods word, which not onely teacheth vs to do well, but to

to speake well also, *If any among you, &c.* with certaine reasons.

Thirdly, hee sheweth wherein true religion consisteth: *Pure religion and vndefiled, &c.* 3

By doing the word, the Apostle meaneth not an absolute and perfect fulfilling of the Law, which no man can possibly performe, as the Apostle *Peter* witnesseth; but the doing of the word, by the imputation of the righteousnesse and obedience of Christ, who hath perfectly fulfilled the Law for the saluation of the faithfull, which when they haue truely receiued Christ, by faith, hee giueth them such measure of the spirit of sanctification, that they obediently endeuour to conforme their will to the will of God, to feare, loue, and to serue him, to loue their neighbour, and alwaies to proceed towards perfection. There are some which neither heare, nor doe the word of God; others which will heare, but not doe; and there are others which heare the word and indeuour

Act. 15.

Men diuersly affected to the word.

indeuour to do the ſame. For the firſt ſort of theſe, it is plaine that they are of their father the deuill, by the ſentence of Chriſt himſelfe: *Iohn* 8. chapter, and 47. verſe, *He that is of God, heareth Gods word, yee therefore heare them not becauſe yee are not of God.* Doth it not ſeeme that hee is not the Lord of a Caſtle, which when hee would enter, the gates are ſhut againſt him? So the gate by which God would enter into our hearts, is the hearing of the Word Preached: who ſo then that refuſeth to heare, doth, as it were, ſhut the gate of his heart againſt Chriſt: Euen as a Citie which receiueth victuall, and all neceſſaries, for the ſuſtentation of their life from ſome other place, if thou ſtop the waies and paſſages by which it was wont to bee brought, they muſt needs faint and periſh with famine: So the life of our ſoule dependeth of ſome other: *For euery good giuing, and euery perfect gift is from aboue, and commeth downe from the Father.*

Simile.

The

The word of God is the way by which all good things commeth to the ſoule, which if thou ſtop, thy ſoule muſt needs periſh. The ground which is not manured & tilled, what can it yeeld but weedes, brambles, and thornes? it bringeth not forth corne of his owne nature: If thou wilt not heare the word, *Quid niſi peccata germinabis*, ſaith one.

There are many (now a dayes) 1
which beare the name of Chriſtians, which will ſo practiſe the manners and rules of true Chriſtianity, as one, once, did imbrace the ſtudies of Philoſophie, who (as *Cicero* ſaith) was wont to ſay, *Philoſophandum eſſe, ſed paucis*, that is, Hee would not wholy addict himſelfe to the ſtudies of Philoſophy, *Sed ſummis tantum labijs deguſtare*, that is, but a little taſte and away. Such are many profeſſours now a daies, which will not giue their whole heart, and loue, to the word, but lightly and careleſly touch this heauenly Philoſophie. Such care for the

Vt ne quid nimis. Terent.

Vt canis é Nilo. Simile.

the word of God, in the ſame meaſure, as they were wont the holy water comming into the Church, content to bee ſprinkled with a few drops, but taking it in euill part if one ſhould caſt much vpon them: So theſe content themſelues with neuer ſo little, or none at all, ſo much doe they feare to fall into the exceſſe of *ne quid nimis*. Againe, as that man ſeemeth not to be of his houſhold, or family, whoſe commandement he will not heare; for ſhall he do that which he refuſeth ro heare? Is it not a wonderfull thing that all the members of the body ſhould bee conſecrated to Chriſt, both for that hee hath created and redeemed vs, and yet wee cannot affoord him one member, not ſo much as an eare? To the poyſons of detractions wee haue our eares open, but to the word of ſaluation men giue a deafe eare.

Rom.10.14 *How ſhall they beleeue in him of whom they haue not heard? and how ſhall they heare without a Preacher?* But leauing theſe men as incorrigible and deſperately

rately wicked, but praying to God for them, I will proceed to the reſt.

Contra negantes principia non eſt diſputandū. 2

The ſecond ſort are ſuch as can be content to heare the word, but haue no care to do it: For this ſeed of the word, though of its owne nature it be moſt fruitfull, yet according to the variety of the ground, that is, of the hearers, among whom it is ſowen, it bringeth forth no fruit, or very diuerſe, by reaſon that their hearts are carried away with diuers affections; So that this of *Salomon* may be verified in them: *Whatſoeuer mine eyes deſired, I with-held it not from them, I with-drew not my heart from any ioy.* Eccleſ. 2. 10. Thoſe idle hearers our Sauiour likeneth vnto ſeed ſowen among thornes, ſtones, or in the high-way. Math. 13. And are not many like vnto a way, in which if there lie any mony, or thing of value, it ſtayeth not long there, but is taken vp of trauellours; but if it be a clout or ſome vile thing, it is let alone, there is none that taketh it vp: So, ſcurrile things, vnhoneſt ſpeeches, filthy ſimile.

ſongs,

ſongs, wee receiue into our hearts, and fixe in our memory, as things very precious, but the diuine and pretious iewell of Gods word is ſtraightway forgotten, the deuill catcheth it away: and why? becauſe wee are like the high-way; wee are hearers and not doers. What ſhall I ſay? Hee that heares the word and doth it nor, is like vnto him that carrieth his aduerſary with him, which will accuſe him, and deliuer him to the Iudge to be condemned: *The word which I haue ſpoken ſhall iudge you in the laſt day*: Againe, *agree with thine aduerſary quickely whiles thou art in the way with him, leaſt thine aduerſarie deliuer thee to the Iudge, and the Iudge deliuer thee to the Sergeant, and thou bee caſt into priſon.* Will you know what an aduerſary the word of God is to the wicked? it croſſeth all their deſires, it ſtandeth by and reproueth them to their faces, it telleth the wicked that their palate is infected, their taſte corrupted, the ſweet ſeemeth bitter vn-

Simile.

Iohn 12.

Mat. 5.25.

How the word of God reproueth.

to

to them, and bitter ſweet: It telleth them that they are like vnto ſwine which haue no ſmelling, and therefore they willingly wallow in the mire, which if they had in them a ſpirituall noſe, a ſound iudgement, they could not endure their owne ſtinke, by reaſon of the filthineſſe of their ſwiniſh liues: It telleth them that they are neere vnto death, and muſt giue account vnto God for the leaſt ſin they commit, and that if God doth not puniſh them in this life, hee hath reſerued them to the more ſeuere puniſhment in the world to come: It telleth them that no ſin ſhall eſcape vnpuniſhed, nor no vertue be defrauded of a reward: It denounceth woe, woe, woe, vnto them, if they repent not betime; woe bee vnto them in their life, woe vnto them in their death, and woe be vnto them after death. O what a terrible litigator is this (brethren) agree with this aduerſary betime, while thou art in the way of this life: *Bee yee doers of the word, and not hea-*

rers onely: Contend not with it, striue not with it, repine nor at it, for thou shalt neuer ouercome it. For a while, happily, you may plead excuses, extenuate your sinnes, *sed tandem, tandem, causa cadetis,* but at length your cause shall faile and bee ouerthrowne, and thy conscience it selfe being illuminated, and better informed by reason, shall one day condemne thee, and deliuer thee into hell neuer to come out from thence, so great is the summe of thy debts which thou shalt neuer bee able to pay. Our Sauiour ioyning the hearing and doing of the Word together, saith: Math.7.24 *Whosoeuer heareth the word and doth it, is like vnto a wise man which hath buth builded his house vpon a rocke, &c. bee yee therefore doers of the word and not hearers onely, &c.* Many can boast that they haue heard a Sermon this day, or that day, yet diminish they nothing of their pride, and other vanities, neither haue they left their boyling malice, their swelling hatred, their cursed couetousnesse,

teouſueſſe, their fleſhly pleaſures; neither abate they any thing of their wanton banquets, their riotous feaſts; neither ſtay they their bribing hands, their ſlanderous mouthes, their blaſphemous tongues, their lying lippes; neither refraine they from peſtilent vſury, cruell oppreſſion, violent extorſion, fraudulent dealing with their neighbours: Therefore ſaith the Apoſtle, *Bee yee doers of the word, not hearers onely.*

3 The third ſort are theſe which heare the word with all diligence, and haue a care to practiſe the ſame, and endeuour to ſquare their liues by the line thereof: theſe onely are pronounced bleſſed by the mouth of Chriſt himſelfe: *Bleſſed are they which heare the word of God and keepe it*; Luk. 11. and ſhewing whom hee counteth for his brethren, hee ſaith; that they are his mother and his brethren, which not onely heare, but do the word of God: Luke 8. And, *If yee know theſe things, happy are yee if yee do them.* Iohn 13. Wee all make profeſſion of Chriſt, and ſay

wee haue faith, when wee neuer go about to bring in tune our iarring liues to this vniſon: Faith indeed is the foundation, ſaith the Apoſtle,
1. Cor. 3. but where is our Chriſtian building? O build vpon it, build vpon it, *bee yee doers of the word.* This then ſhall bee my counſell and requeſt to you all, euen for Chriſts ſake, and ſo I will conclude, I beſeech you be attentiue.

Gentlemé Yee Gentlemen, build vpon this your faith in Chriſt, the workes of clemency, iuſtice and liberality, that yee may bee indeed ſuch as your names do import, this is the firſt I would haue you to build vpon your faith. Oppreſſe not your poore Tenants with vnreaſonable rents, and
Eſay 3. 15. heauy fines: *What haue yee to do, that yee beat my people in peeces, and grinde the faces of the poore, ſaith the Lord, euen the Lord of Hoſtes.* Giue one part of your ſubſtance vnto God, another to the poore, and with the reſt vphold an honeſt eſtate and calling; this is the ſecond. Be humble, not proud

proud of Gentility and riches, but remember yee must all die, returne naked into the earth, and giue account to the supreme Iudge for all your actions; let this be the third, so shall you not *bee hearers onely, &c.*

Yee Marchants, build you also three things vpon your faith in Christ. Play not the vsurers, and prostitute not your mony to vnlawfull gaine, this is the first: Doe not adulterate, or falsifie, your mony or wares, let this be the second. Haue not in your houses two weights, and two measures, one to buy with, and another to sell with, for this is abhomination to the Lord, let this be third, so shall you not *bee hearers onely, &c.* Deut. 25.

Marchãts.

Yee Yong-men doe not impinguate and pamper vp your flesh, least like an vntamed horse, it doth *recalcitrare*, lift vp the heele against you, but chastice the same with fasting, imbrace sobriety; let this bee the first stone you lay vpon the foundation of your faith: Inure and

Yong men.

exerciſe your ſelues in the wholſome diſcipline of learning, leaſt idleneſſe effeminate your mindes, and ſathan make it a ſeed-plot of al vices, which like *Pthiſicorum Febris*, a feuer hectick, will cleaue euer after to your bones, and depart onely with your life; *Adeo à teneris aſſueſcere magnum*, ſo much preuaileth an euill cuſtome taken in youth: Haue alwaies in minde this counſell of the Spirit of God: *Remẽber thy Maker in the daies of thy youth, while the euill daies come not, nor the yeares approach wherein thou ſhalt ſay, I haue no pleaſure in them*; let this be the ſecond. Flie euil company as from a noyſome peſtilence, which, that yee may the better do, be ſometimes alone, and meditate with your ſelues, that youth ſoone vaniſheth, you muſt one day die, and giue account for your whole life paſt; let this be the third, which if yee doe, *Yee ſhall not bee idle hearers but doers of the word.*

Ecclē.12.1

Flye euill company.

Woemen.

Yee women build you alſo theſe three things vpon your faith in Chriſt.

Chriſt. Keepe inuiolated your matrimoniall chaſtity, traine vp your children in the feare of God, be honeſt in your apparell, in your geſture in your words and workes, and bee obedient to your husbands, which if you doe, notwithſtanding the cares and troubles which wedded eſtate bringeth with it, yee ſhall one day enioy the incorruptible crowne of glory, being *doers of the word and not hearers onely.*

Yee Poore-men, whoſe vocation affoordeth nothing in this world but cares, labours, and ſorrowes, and conflicts with penury, build you alſo theſe three vertues vpon your faith: vſe patience in aduerſities; hope that at length you ſhall bee deliuered; giue thankes vnto God in all euents and accidents of this life, which if you do, yee ſhall one day, with poore *Lazarus*, exchange your ſorrowes for neuer-failing ioy, being *doers of the word, and not hearers onely.* Ye poore.

Yee ſinfull men and women, de-

Yee ſinfull men and women.

ſpaire not of Gods mercy, but, without delay, build theſe 3 things vpon your faith in Chriſt: True ſorrow and contrition of heart for your ſinfull liues; ſure hope of pardon at Gods hands; and amendment of life, in the ſtudy of all good workes for that you haue diſpleaſed God, offended your neighbour, and moſt hurted your owne ſoules, ſo ſhall not *your ſinnes ſeparate betwixt God and you, being doers of the word, and not hearers onely.*

Hauing before inſiſted at large vpon the Apoſtles admonition, I will now proceed with the reaſons.

The reaſons.

The firſt is taken from the detriment which commeth vnto them which ioyne not practiſe with their hearing, *They deceiue themſelues: Non enim ſtertentibus prouenit regnum cœlorum ſed laborantibus, ſed vigilantibus:* The Kingdome of heauen is not giuen to the careleſſe, ſleepy, ſluggard, but to ſuch as labour, to ſuch as watch. And this labour (as he ſaith againe) to the louing ſonnes, and

Auguſtine.

good

good ſeruants, ſeemeth not onely not hard and onerous, *ſed ſuauis & leuis*, but ſweete and light, as our Lord witneſſeth: *My yoke is eaſie, and my burden light.* Mat.11.30 It is an old prouerbe, *Amanti nil difficile, & credenti nil non poſſibile:* Nothing is hard to him that loueth, and nothing impoſſible to him that beleeueth. Surely it is a wonderfull thing if we conſider the loue of God towards vs, which ſeeketh by threatnings, promiſes, and rewards, to induce vs to the practiſe of his Word, and obedience to his Lawes, which yet by all theſe meanes will not yeeld vnto him: When yet if there were in vs, but *ſcintilla germanæ pietatis:* One ſparke of true piety, wee would verily reioyce that any occaſion were offered vnto vs whereby wee might declare our gratitude, loue, and obedience, to ſo louing a God: For whatſoeuer hee commandeth vs, for our good hee commandeth it: *Vt anſam habeat nobis gratificandi:* that hee might take occaſion (ſaith a Father) to do vs good:

good: But wee vnthankefull wretches. *Surdis auribus præterimus*, paſſe by with a deafe eare: and yet are we not aſhamed of ſo great vnthankefulneſſe; but what get wee by this? Surely the Apoſtle heere telleth vs, Wee *deceiue our ſelues: Nobis hic ſeritur, nobis metitur*, our ſowing and harueſt is to our ſelues. Many can (ſaith he againe) *verbis crepitare Euangelium*, prattle of the Goſpell, but haue no care to practiſe the ſame: But whom deceiue they but themſelues? And what can bee more like to madneſſe, yea more fooliſh then madneſſe it ſelfe, then in things of ſo great importance, which concerne our ſaluation or damnation, to be ſo lumpiſh and blockiſh?

Bernard.

Cyprianus. Et quid tã amentiæ ſimile imo ipſa amentia, ſtolidius, quam in rebus ſeriis, quæ non de lana caprina, ſed noſtra vel ſalute vel pernitie ſempiternaagant, tam eſſe ſocordes ac ſtupidos.

Many now adaies of the Layitie will challenge to themſelues great knowledge, yea and thinke themſelues (not in the milde ſpirit of *Dauid*, but in a proud conceit of themſelues) *to bee wiſer then their teachers*, whoſe hearts are yet puffed vp with pride, whoſe mindes are ſet on miſchiefe,

chiefe, whoſe feet are ſwift to ſhed innocent bloud, whoſe hands are full of briberies, whoſe heads are full peſtered with couetous deſires, whoſe liues are ſtained with vſury and oppreſſion, whoſe bodies are wearied and waſted with fleſhly pleaſures, rauiſhed with inordinate deſires, choaked with cares, entiſed with delights, carryed away with vanities. Is this (my brethren) to heare the word? what is this elſe but to deceiue our ſelues?

O my (brethren) wee which thus deceiue our ſelues, ſhall neuer bee able to deceiue God: *Bee not deceiued, God is not mocked, for whatſoeuer a man ſoweth that ſhall hee alſo reape.* Should not he ſeeme a foole, which would ſow his ground with nettles, cockle, and darnel, and expect a plentifull harueſt of wheate? Hee that ſoweth no good thing, ſhall hee reape any good thing? Shall not he that ſoweth in the fleſh, of the fleſh reape corruption? and he that ſoweth in the Spirit, of the Spirit reape life eternall?

Gal.6.7.

Simile.

eternall? Surely then these idle hearers to whom the word is but *diuersorium ôtij*, and haue no care to leade their liues by the line of Gods Lawes, what doe they else but deceiue themselues.

Brethren, wee all hope to bee saued, wee all make profession of the hope of eternall life, but do we not deceiue our selues, whiles we looke for the inheritance of sonnes, and our degenerate liues acknowledge not God for our Father? Let vs not (my sweete brethren) thus abuse the long patience of our louing God, and so inhaunce our condemnation at that dreadfull day. Some of vs hee hath waited for, which adde sin vpon sinne, forty yeares, others fifty, others sixty, with wonderfull patience inuiting vs to repentance. Why is our life giuen vs by God, the Authour of Life, but that it should serue and obey the Giuer thereof? For hee hath not giuen vs life, and necessary aids of life, that is, the seruice and obedience of all his creatures,

tures, to this end, that abuſing his gifts, wee ſhould prouoke and kindle his wrath againſt vs, or ſhould let looſe the raines of gluttony, drunkenneſſe, and other wicked deſires. So many yeares then as thou haſt liued wickedly, ſo long hath God patiently looked for thy repentance: In which time what meanes hath Hee not attempted? what hath hee not done that hee might reclaime and recall thee to a better mind? With how many plagues hath hee ſtricken thee, with how many benefites hath he allured thee, with how many diſeaſes hath hee rowſed thee? with the loſſe of how many of thy neighbours hath he ſet the image of thy mortality before thee? With how many ſecret inſpirations, and that in the midſt of thy ſinfull race, hath hee ſought to reforme thee? With how many cals of his Preachers hath hee warned thee? how many and infinite ſinnes, hath hee patiently ſuffered, that hee might draw thee vnto him, and prouoke thee

thee to repentance? The longer then he hath forborne thee, and left nothing vnattempted to win thee, the more iustly and fearefully will hee strike thee: *Patientia læsa, fit furor.* This the Lord himselfe saith by his Prophet *Esay*: *I haue a long time holden my peace, I haue beene still and refrained my selfe, now will I cry like a trauelling woman, I will destroy and deuoure at once.*

Esa. 42.

A Simile.

Tste Philosophers say, that the Adamant (which of all stones is the most solide and hardest) if by Art it be dissolued, it turneth into so small a dust, that it may hardly be descerned by the eye. Such is the nature of this high Iudge, and his Diuine fury as the Psalmist saith: *Deus Iudex fortis ac patiens: And God is prouoked euery day, if a man will not turne, hee hath whet his sword, hee hath bent his bow and made it ready.* The *Almighty* (saith the Wise-man) *is a patient rewarder*, but when his patience is often and much abused, then his great lenity is dissolued into most fearefull and

Psal. 7. 12.

Eccl. 5.

and bitter wrath, and the more patient hee is in ſuffering, the more terrible will hee bee in puniſhing, *Et tarditatem, grauitate ſupplicij compenſat*, and for the ſlowneſſe of puniſhing hee addeth the greater puniſhment in the end: then ſhall wee ſurely finde how bitter our former pleaſures are, which haue beene the cauſe of ſuch horrible torments. *Fauus diſtillans labia meretricis, nouiſſima autem illius amara, quaſi abſinthium, & acuta quaſi gladius biceps: The lips of a ſtrange woman drop as an hony combe, and her mouth is more ſoft then Oile, but the end of her is bitter as worme-wood, and ſharpe as a two-edged ſword.* Rightly ſaith hee *(two edged)* for it giueth a deadly wound, not to the body onely, but to the ſoule alſo. This conſidered, let vs not tempt the Lord and promiſe to our ſelues ſecurity in ſinning, but let vs *bee doers of the word, and not hearers onely, deceiuing our ſelues.*

Valer.

Pro. 5.34.

The ſecond reaſon why wee *ſhould bee doers of the word, and not hearers*

hearers onely, is taken from the loſſe of the vſe of Gods Word; the word of God ſerueth to reforme in vs the things which are amiſſe; of this profite we depriue our ſelues, when wee are content with bare hearing without any care of reforming our liues thereby. This reaſon hee confirmeth by a fit ſimilitude, comparing the Word vnto a Glaſſe in which euery one may behold himſelfe, from whence he came, where he is, and whether he goeth: that is, his ſinnes, his exile, his miſerie: his future ſtate of wretchedneſſe, neuer after to be changed, if he perſiſt in ſinne, the face of our natiuity is the manifold miſery to which wee are borne when wee come into this world, which being newly borne wee preſage by our weeping.

The Word compared to a glaſſe.

The word of God is in many reſpects compared to a glaſſe.

1 Euen as in a glaſſe we may behold our deformities, and blemiſhes, which wee ſeeke to amend; So the word of God ſheweth vs the filthy pollutions

polucions of ſinne. In this glaſſe, *Dauid*, *Mary Magdalen*, and all the Saints of God, beheld their wicked liues, and thereby conceiued a iuſt diſlike of thoſe ſinnes whereunto heeretofore they were addicted. In this reſpect the word of God is compared vnto a Glaſſe: and therefore the Apoſtle ſaith, that thereby wee come to ſee ſinne, and by the Law haue knowledge thereof. Rom. 3.

2 The Glaſſe ſheweth their owne faces vnto men, and not the faces of others, that they might bee carefull to wipe away their owne blemiſhes, and not to bee curious in ſcanning the liues of others: So the word of God ſheweth, vnto euery one that looketh therein, his owne ſinnes chiefly, and not the ſinnes of their brethren, to the intent that euery one ſhould bee carefull of his owne life, and not too curious to pry into the liues of others; therefore the Apoſtle willeth vs, by rule of the Word, to *to proue your ſelues whether you are in the faith: Examine your ſelues.* 2. Cor. 13. 5.

Hipocrits. Hipocrites heare the Word, as fooles are wont to looke into a glaſſe, to ſee themſelues, not to correct their deformities, but perſwading themſelues that they are faire, when they are deformed, and ſo goe away as wiſe as they came: So hypocrites thinke themſelues righteous when they are wicked, go as wiſe from a Sermon, as they came thither.

Wee haue then the word of God as a glaſſe to looke in: Wee haue in the Saints, and true worſhippers of God a glaſſe of examples to looke into. Wee haue within our ſelues a Glaſſe of Reaſon and Conſcience, wherein euery man may know in himſelfe, what is praiſe worthy and what deſerueth reproofe. All theſe are rules for the direction of our liues, and yet wee neuer care to reforme our ſelues thereby. *O if thou hadſt knowne, &c.* (ſaith our Sauiour, vnto that wicked Citie) that is, thou wouldſt then bewaile thy ſtate, as I now bewaile thee. *Auguſtine* ſpeaketh

Luke 19.

keth thus vnto the ſinner, in the perſon of God, ſaying: *O homo quia te non vides, tibi places, ſi te videres tibi diſpliceres: ſed veniet tempus quando te videbis, & tibi pariter & mihi diſplicebis, tibi quia ardebis, mihi quia damnaberis,* O man becauſe thou ſeeſt not thy ſelfe, thou pleaſeſt well thy ſelfe, if thou ſaweſt thy ſelfe, thou wouldſt take ſmall pleaſure in thy ſelfe: But the time will come when thou ſhalt ſee thy ſelfe, and ſhalt diſpleaſe both mee and thy ſelfe; thy ſelfe, becauſe thou ſhalt be tormented, and me, becauſe thou ſhalt bee condemned. Then when the Lord ſhall reueale the ſecrets of the heart, when *Hee ſhall ſearch Ieruſalem with a Candle,* and nothing can bee hidden from his eyes. Now is the time (brethren) to behold our blemiſhes in this glaſſe, that we may bee induced to wholeſome repentance, & by iudging our ſelues to preuent the iudgement of God: But, alas, how farre otherwiſe do wee vſe this glaſſe of the Word: Some beholding

Auguſtine.

Zeph. 1.

ding in this Glaſſe their frailty, ſins, and dangers they are in, for a time are humbled and touched with ſorrow, but by and by, being allured with worldly vanities, they forget
Luke 8. themſelues: Like the Seed which fell by the way ſide; which are they that heare the Word, then commeth the deuill, and taketh it out of their hearts, leaſt they ſhould beleeue and be ſaued. Others hauing a conſcience clogged with all kinde of ſins, *veridici ſpecula contuitum fugiunt*, they cannot endure the true glaſſe, which ſheweth their deformities, leaſt their mindes ſhould be troubled: Such are
Iob 22. they, as it is *Iob.* 22. which ſay vnto God, *Depart from vs*; thoſe blindfold themſelues that they may not ſee, and therefore their fall ſhall bee iuſtly imputed vnto themſelues. Others beholding their deformities in the glaſſe, depart away offended with the Glaſſe, and not with themſelues, defending their vices for vertues: Thoſe are like wicked King *Ahab*, which hated the Prophet *Micheas*,

Micheas, for speaking the truth,&c. 1. Reg. 22.

The second Part.

VER. 25.

But who so looketh in the perfect Law,&c.

THIS is the Apostles conclusion of his former similitude, why wee should bee doers of the Word, and not hearers onely. Where hee stirreth vp all Christians to the fruitfull hearing of the Word, by the vtility and profite that commeth thereby, consequently reproouing those which heare the same *perfunctoriè*, and with contempt. Whosoeuer beholdeth in the glasse of the Word the face of his conscience, and *cordis intimos recessus*, and seeing the deformities of his sin, wipeth away his blemishes by repentance, and adorneth his life with Christian conuersation; this man indeed shall bee the blessed of the Lord. Let no man therefore sit idle,

The inward closet of the heart.

let none bee careleſſe, let none bee negligent in ſeruing the Lord, *while wee haue time let vs doe good*; let vs worke while it is day, for the night will come when none can worke. Now is the time of our labour, but the life to come is the place of reward, what a man ſoweth heere, hee ſhall reape there.

Gal. 6.

I Why the Goſpell is the perfect Law of Liberty.

The Goſpell of Chriſt is heere called a Perfect Law, and a Law of perfect liberty, whether it be conſidered in it ſelfe, or whether it bee compared with the Law of *Moſes*: For by the profeſſion thereof we are freed from the heauy burthen of Circumciſion, Sacrifices, Ceremonies, wherewith the people of the Iewes were ſo burdened, that Saint *Peter* calleth it *a heauy yoke, which neither they, nor their fathers were euer able to beare*. *Rabbi Moſes* writeth, that the Iewes had two hundred and eighteene precepts affirmatiue, according to the members of mans body, and three hundred ſixtie and fiue negatiue, according to the number

Acts 15.

Rabbi Moſes.

number of the daies of the yeare. Contrarywiſe the Law of the Goſpell is complete in this one word (*diliges*) *For hee that loueth hath fulfilled the Law.* Rom. 13.

It is the Law of *perfect Libertie*, becauſe it ſauoureth of nothing elſe but loue, grace, charitie, ſweete promiſes: As contrarywiſe, the Law of *Moſes* is ful of threatnings & terrors: therefore *Aug.* ſaith well: *Breuis differentia Euangelij & legis eſt amor & timor:* Loue & feare, is the briefe difference betwixt the Goſpell and the Law. For the Law onely diſplayed ſinne, reproued, and condemned, but could not pardon: as; *Curſed is hee that confirmeth not all the words of this Law to do them.* Deu. 27. 26 And therefore Saint *Paul* calleth it the *miniſtration of death*, 2. Cor. 3. and hee compareth it to *Agar* the *Bond-woman*, *which engendreth children vnto bondage.* And againe hee ſaith: *The Law hauing the ſhadow of good things, and not the ſubſtance, could make nothing perfect*; Heb. 10. but the Goſpell louingly inuiteth ſinners to repen-

2 *Auguſtine.*

tance, and promiſeth pardon to the penitent, it layeth before vs the loue of God towards mankind, the merites of Chriſt, and with the promiſes of moſt ample rewards allureth vs vnto godlineſſe. What heart is ſo flinty, and hard, that is not mollified at theſe ſweete inuitings of our Sauiour? Mat.11.28 *Come vnto me all ye that are weary and laden, and I will eaſe you.* Math.9.13 *I came not to call the righteous but the ſinners to repentance:* And, Luke 9. *the Sonne of man is come to ſeeke and to ſaue that which was loſt.*

3 The Goſpell is called the *perfect Law of Libertie,* becauſe Chriſt hath freed the true Profeſſours thereof from this foure-fold bondage, Sin, Sathan, Hell, and Death, and promiſeth a bleſſed life to his faithfull ſeruants: Math. 5. *Bleſſed are the poore in ſpirit, for theirs is the Kingdome of heauen.* Luk. 12.32 *Feare not my little Flocke, for it is your Fathers pleaſure to giue you the Kingdome.* And againe, Mat.25.34 *Come yee bleſſed of my Father, inherite yee the Kingdome prepared for you from the foundations of the world.*

The

The doctrine and vse hereof is this; that calling to minde the miserable bondage and seruitude of sin, from which none but the Sonne of God can set vs free, and for which purpose hee shed his owne precious bloud: wee would be wary how we captiuate our selues a fresh in this miserable thraldome, and as the Apostle counselleth, *Stand fast in the libertie wherewith Christ hath made you free.* Sinne is as fetters, chaines, and cords, to binde the sinner in bondage: *Hee shall bee holden with the cords of his owne sinne:* And againe, *Woe bee vnto them which draw iniquitie with cords of vanity, &c.* Vpon which place, saith *Ierome*, the ropes and bands wherewith the wicked are bound in the prison of Sathan, are their sinnes; *For whosoeuer committeth sinne is the seruant of sinne:* And these bonds (saith he) are, *Fœdiora, arctiora, fortiora, grauiora, molestiora omnibus totius orbis vinculis*; are more filthy, streight, strong, heauy, and troublesome, then all bands in the world.

The Vse.

Iohn 8.

Galat. 5.

Prou. 5.

Esay 5.

Ierom.

Iohn 8. 34

First,

1 The filthineſſe of ſinne.

Firſt, for the filthineſſe of ſin, it taketh away, or ſtaineth, the beauty of the ſoule, it blemiſheth and deformeth the image of God, and tranſformerh men into the image of ſathan; For ſeeing the deuill, onely through ſinne, is filthy, who ſo plungeth himſelfe in ſinne, what doth he elſe but die and paint himſelfe with the deuils colours? this onely is the difference, that the ſinner may waſh himſelfe with timely repentance, which the deuill cannot. And ſurely if the wicked which without remorſe of conſcience eate ſinne as they would eate bread, and ſwallow it downe like drinke, conld ſee their owne filthineſſe, they would ſeeme loathſome vnto themſelues: For whatſoeuer, by the inſtinct of ſinne, is done, ſpoken, or in minde conceiued, is abhominable, filthy, and deteſtable vnto God, who clearely beholdeth the deformity of ſuch a ſoule. And ſometime this filthineſſe of the ſoule ſheweth it ſelfe in body alſo; the proud man, *Elata ceruice, prodit*

prodit ſuperbiam, By his lofty gate bewrayeth his pride, with his ſcornfull countenance, and proud gate, as if his feete made Geometricall paces: The couetous man, with care and anxiety, alwaies feareth: the enuious man conſumeth himſelfe in his ſad humour: the wrathfull man with his ſwolne face, and ſtaring eyes bewrayeth his wrath: the Drunkard reſembleth rather a beaſt then a man. To conclude the vnthrifty and wicked man, walketh with a froward mouth (ſaith *Salomon*) *maketh a ſigne with his eyes, ſignifyeth with his feete, and inſtructeth with his fingers:* And thus much for the filthineſſe of this bondage of ſinne. For euen as the body is adorned with chaines of gold and Iewels, but is deformed with fetters and irons: So the ſoule is beautified with the graces of God, but with ſinne is polluted and defiled. Prou. 6.

Theſe bands alſo are *(Streight:)* For the bands of the body can but bind the outward members, but the bands 2 They are ſtraight.

bands of ſinne bind the ſoule within and all the powers thereof. For euen as Gods grace, reſting in the ſoule reſtoreth the ſame to liberty, and maketh it acceptable vnto God; ſo ſinne, ſo holdeth the wicked in the ſeruile bands of Sathan, that they are bereaued of all true liberty, and become abhominable in the ſight of God.

2 They are ſtrong.

The bands of this ſeruitude are not onely ſtraight but moſt ſtrong, wherewith the wretched ſinner is drawne to and fro, at the will of the deuill, *For hee that committeth ſinne is the ſeruant of ſinne:* And to bee deliuered from thence by his owne power and might he cannot; for they are more hard then adamant, more ſtrong then yron, which not onely in this life, but alſo in the world to come, ſhall bind both body and ſoule (vnleſſe they repent) in eternal fire. But euen as yron is molliſied with fire, and the Adamant with the bloud of a Goate; ſo theſe bands of ſinne are onely looſed by the

Iohn 8.

the Loue of GOD, and bloud of CHRIST: O then (brethren) let vs not wilfully entangle our ſelues in theſe bands of ſathan.

The bands of ſinne are not onely ſtrong, but moſt heauy alſo, which by their weight do preſſe vs downe, and draw ſtill ſinne vpon ſinne, more and more, vnto it, vntill wee bee preſſed downe vnto eternall deſtruction; and, like a talent of lead, or Milſtone, plungeth vs and drowneth vs in perdition. A Tipe heereof we ſee in our Sauiour, at his Paſſion, who ſuſtained the perſon of a ſinner, that hee might ſet before our eyes the weight of theſe bands; the farther hee proceeded in his Paſſion, with the more bands was hee laden of euery Iudge. Firſt, hee was bound in the Garden, *and Annas ſent him bound vnto Caiphas*, he ſent him vnto *Pilate*, and *Pilate* vnto *Herod*, *Herod* ſent him back againe bound and laden with a white veſture; then was laid vpon him a Crowne of Thornes, & an heauy croſſe of wood, to

4 They are moſt heauy.

Iohn 18.

to beare to Mount *Caluery*, where he exchanged his bands of cords, for sharpe nailes of yron: So the sinner augmenteth his bonds, by adding sinne vpon sinne, as to gluttony whoredome, to whoredome theft, &c. O (brethren) and shall wee, which are called into the glorious liberty of the sonnes of God, which make profession of the Gospell, which is the perfect Law of Liberty, wilfully, for a little momentany pleasure of sinne, cast our selues headlong, by adding sinne vpon sinne, into sathans prison, to be chained with such grieuous and heauy bands?

Rom. 8.

5 They are most grieuous.

To conclude, these bands are also *molestissima*, most troublesome and grieuous, for they yeeld no rest vnto the sinner: *Quia non est pax impij dicit Dominus, Because there is no peace to the wicked, saith the Lord*; nothing is more subtile then the soule, nothing more tender then the conscience, vnlesse it bee *cauteriata, burned with an hote yron*, that is, which through

1. Tim. 4.

through deſperate wickedneſſe hath loſt the ſenſe of feeling. For euen as Nerues or Sinewes affected, feele the leaſt touch of the finger: ſo the Conſcience, in feeling the burthen of ſinne, findeth no reſt; which the very Heathen Orator truely confeſſeth, *Animi conſcientia improbi ſemper cruciantur, furiæ agitant & inſectantur impios*: Their conſcience euer tormenteth the wicked, the furies purſue and vex them. Not *ardentibus tædis*, with hot torches, as it is in the fabulous Poet, but in very griefe and ſadneſſe of conſcience. For no wicked man can bee quiet in heart (what face ſoeuer he make) for his conſcience is an heauy burthen vnto him.

Simile.

Cicero.

No wicked man quiet in heart.

Conſider therefore (brethren) the miſerable ſeruitude of the wicked which do not know that they are in the miſerable bondage of the deuill, and therefore they glory and boaſt of their ſinnes, as if it were an ornament vnto them to bee wicked: *Et exultant in rebus peſſimis, and reioyce to do euill*: They bewray their ſinnes euen

Prou. 2. 14.

euen in their ſpeeches : men moſt wicked borne, and brought vp in the ſeruitude of ſinne, and therefore know not the ſweetneſſe of liberty, which in the children of God is ſo pleaſant that no externall croſſe may obſcure or take away the ſame.

VER. 26.

If any among you, &c.

THE Apoſtle ſheweth wherin Chriſtian Religion conſiſteth by the properties thereof negatiue, and affirmatiue.

Firſt, that the word of God teacheth vs, not onely to do well, but alſo to ſpeake well, and this conſiſteth in the moderation of the tongue. The vnfeigned Profeſſours of the Goſpell muſt endeuor thereby, not onely to reforme their actions, but alſo to reſtraine and bridle their tongue, that both in action and communication they may bee holy vnto the Lord. *A man that refraineth not his appetite is like a Citie that is broken*

Pro. 25. 28.

ken

ken downe, and without walles. Againe: *Hee that refraineth his lippes is wise.* If a Castle, or Citie, be kept and watched neuer so carefull, yet if the gates bee not kept their labour is in vaine. So, if a man be neuer so carefull to keepe watch ouer his affections in other things, if hee bee careleſſe in gouerning his tongue, it is all in vaine: *Hee that keepeth his mouth keepeth his life.* Howsoeuer a barrell be hooped it is all in vaine if there bee any hole open whereat all the wine runneth out: So is his Religion in vaine, though hauing attempted to the practise of many vertues, if hee polluteth them all with an vnbrideled tongue.

Sicut vrbs patens & absq; muris, ita vir qui in loquendo cohibere nõ potest spiritum suum. Pro. 10. 19. *Qui moderatur labia sua prudentissimus est.* Prou. 13.

Leuis est sermo sed grauiter vulnerat, aptissimum euacuendis mentibus instrumentum; A word is but a light thing, but it giueth a deepe wound, a fit meane to vngorge the minde of all goodnesse. Bernard.

The sacred Word of God mentioneth many kinde of tongues, thereby to expresse the manifold vi-

ces committed by the tongue; but becauſe it would be too tedious to recite all, I will inſiſt but vpon three kinde of tongues which are moſt common and pernicious in the world: *Lingua ſerpentina vel venenoſa:* the Serpentine or poyſoned tongue, and *Lingua doloſa*, the deceitfull tongue, *Lingua mendax*, the lying tongue.

Three kinde of tongues.

The firſt of theſe is the back-biting tongue which is in enuious wretches; heereof the Prophet ſpeaketh: *They haue ſharpened their tongues like a Serpent, Adders poyſon is vnder their lips:* And of this hateſome vice of detraction, or back-biting, I will ſay three things.

1 How many waies it is committed.

2 How grieuous a ſinne it is.

3 The compariſons thereof.

Firſt, there are three kinds of detraction, as the Schoole-men haue rightly noted, *Iniquus, Aſtutus, Simulatus*; *Vniuſt*, *Subtile* or *Crafty*, *Hipocriticall.*

Pſal. 144. 3

The

The firſt is called *Iniquus*, vniuſt, not that this ſo peſtilent a vice may bee in any ſort iuſtly done, but becauſe, *Summa iniquitate committitur* (ſaith *Aquinas*) it is committed with great iniquity; and is moſt repugnant to the rule of equity, vprightneſſe, and iuſtice, that ſhould bee amongſt men. *Aquin.*

This backbiting for memory ſake I will reduce to three heads, it is three manner of waies committed: *Reuelando, fingendo, ſcribendo*; by reuealing the ſecret infirmities of our neighbour, by forging againſt him, and by writing infamous Libels againſt him.

The firſt is in a malicious reuea ling of the ſecret infirmities of our neighbour, of purpoſe to defame him, and impaire his honeſt reputation in the world; contrary to the precept of Chriſt, *If thy brother ſinne go tell him his fault betweene thee and him alone.* This euill how great it is, and how largely it hath ſpread it ſelfe in the life of man, who ſo blind 1 Mat.18.15

that ſeeth not? who ſo ignorant that knoweth it not? who ſo wilfull that confeſſeth it not? Is not this the cuſtome, and common courſe, of moſt men, to reuile, to ſpeake euill, to iudge, at their pleaſure, whatſoeuer is not ſquared after their fancies, then which, there is not a greater, and more manifold miſchiefe in the life of man? This vice is ſo odious in the ſight of God, that the Spirit of God reckoneth back-biters among the curſed crue which God hath giuen ouer to a reprobate minde: *Detractor expreſſa quædam ſathanæ imago*: A back-biter is the expreſſe image of the deuill.

Rom. 1.

Chryſ. ſup. Math.

Secondly, *fingendo*, by forging againſt his neighbour things whereof he is innocent.

Thirdly, by writing infamous Libels againſt any man, or inuectiues, *Lenocinio verborum fucatas*. The firſt of theſe is a great ſinne, for it maketh a breach of the Law of brotherly correction: The ſecond greater, becauſe it is ioyned with a lye and

and ſlander: The third moſt grieuous, becauſe a man is more generally infamed by writing then by words onely.

The ſecond kind of theſe ſerpentine, aud poyſoned, tongues, is *Detractor aſtutus*, the crafty, or ſubtile detractor: for there are of this curſed kinde which with a ſubtile ſtile and pollitique carriage of themſelues will tranſfuſe and ſpread the venome and poyſon of their tongues like a ſerpent, to the hurt and deſtruction of their neighbour: And this is alſo three manner of waies, *Tacendo, Negando, Venenando*, by ſilence, by denying, by poyſoning their ſpeeches. The crafty Backbiter.

By their ſilence: As when a man is asked of the vertues of his neighbour, though he ſpeake no euill, yet hee concealeth the vertues and good gifts of his neighbour, which he knoweth and ought to haue ſpoken; and this he doth of hatred and enuy he beareth to his neighbour; as if he be asked of the chaſtity, ſobriety,

learning, liberallity, or other gifts of God beſtowed vpon his neighbour; he either ſaies nothing, or elſe replies, I know not, I will not meddle with other mens doings, &c. This kind of Backbiter, though not directly, yet indirectly, hurteth the good name of his neighbour, therefore well ſaith *Gilbertus: Grauis eſt rapacitas cum veram alterius gloriam etſi mendacio non corrumpis, ſilentio tamen prateris*: It is a grieuous theft, though with a lie thou corrupteſt not the glory of another, yet with ſilence thou paſſeſt it ouer: And therforein this peſtilent kind, the very imps of the deuill ſinneth againſt the goodneſſe and glory of God, and as much as in him lyeth (ô feareſull ſinne) ſeeketh to ouerthrow and obſcure it: againſt his goodneſſe, becauſe all graces, vertues, and good things, which are in any man are Gods gifts, and ſparkles of the infinite treaſure of his bottomeleſſe bounty. Now to ſeeke by our ſilence to ſuppreſſe the ſame, what is

it

it elſe but to offer iniury vnto God, and to raſe out his goodneſſe, and ſo (as much as is poſſible) to obſcure his God-head, who is altogether and nothing but goodneſſe: he ſinneth againſt the glory of God; for the vertues that are in any man God would haue to be lights to ſhine vnto others vnto his glory; for our good deeds are a part of his glory as hee ſaith: *Let your light ſo ſhine before men that they may ſee your good workes and glorifie your Father which is in heauen:* Therefore to ſeeke by our ſilence to obſcure the vertues of any, what is it elſe but to labour to put out the light which God would haue to ſhine vnto the world? and ſo to ſhew our ſelues enemies to Gods glory. Mat. 5. 16.

The ſecond kind of theſe ſerpentine tongues are ſuch, which though they ſay no euill of their neighbours, yet they deny the good properties which they heare others to commend in them, and thinke the praiſes of others to bee an obſcu- Second kinde.

ring of themselues.

The third sort. The third sort are such which cunningly backbite their neighbour *venenando*, as when they are enforced to speake much good of an other, whom they know to bee fauoured of him to whom they speake, they will presently poyson the same againe with some exception: As, hee is a good man if hee had not this or that infirmity, &c. or such a man hath many good gifts if hee had not this or that defect; or such a one is learned, but he wanteth humility; such a man or woman is honest, &c. but very proud: So these cunning backbiters, that they might not seeme to bee backbiters will praise, that they may with the greater liberty dispraise againe, and so with hony they reach poyson to drink, and as *Hierom* saith: *Venena non dant nisi melle circumlita: pessimum genus hominum, qui cum maxime fallunt id agunt vt boni viri esse videntur*, saith *Cicero*, they giue their poyson couered with hony: They are the worst

Hieron.

Cicero.

kind

kind of men of all, which when they meane moſt deceit, they ſo carry it, that they might ſeeme to bee good men. *Valerius Maximus* ſaith, that when it was related vnto *Diogenes*, that many ſpake euill of him, hee anſwered: *Oportet ſapientiam ab niſi pientibus feriri:* Fooles muſt needs ſtrike at wiſedome: And *Valerius* giueth the reaſon, *Eſſe enim meliorem indicat quem carpit*; he plainely ſheweth that he whom he back-biteth is a better man then himſelfe. *Valer. Max.* *Valer.*

The third kind of theſe Serpentine tongues are the counterfeit and hipocriticall back-biters; and thoſe alſo caſt forth the poyſon of their tongues three manner of waies, *dolendo, augendo, nominando:* by counterfeit ſorrow, faigning good will to their neighbour; by encreaſing and amplyfying their neighbours faults; by naming him with praiſe, but preſently adding his vices. The hipocriticall backbiter.

Firſt, they will faigne in words, geſture, and ſighes, that they ſpeake not for any ill will, when they defame

ſame their neighbour, and publiſh his infirmities, but that they ſpeake charitably, when yet they are full of impiety, enuy, and malice: As, I am ſorry for ſuch a man, or ſuch a woman, that he would do ſuch a thing, otherwiſe he were a good man, &c.

Secondly, the hipocrites will back-bite, *augendo*, as when they ſpeake of any ſmall infirmity of their neighbour, they will in words amplifie the ſame, ſaying; There is like to grow a great inconuenience of ſuch a mans doing, of purpoſe that they might aggrauate a ſmall offence and ſo make the party odious vnto others.

Thirdly, *nominando*, as when they will name any man with praiſe, but will preſently adde the vices he is ſubiect vnto. This vice is directly contrary to the law of charity, the
Coloſſ 3. *very band of perfectneſſe*, whereby we are (if wee bee in Chriſt) coupled together in one myſticall Body. This is a manifeſt breach of the ſecond Table of Gods Diuine Law, and

therefore

therefore God himſelfe in the ordering of the Common-wealth of Iſrael, his people, commandeth, that none ſhould go about as backbiters and ſlanderers among his people. Leuit.19.

The ſecond thing which I promiſed to handle of this matter, was how grieuous a ſinne this is; which wee may gather three manner of waies, in regard of the generality, cruelty, and contrariety of this vice. In three reſpects a grieuous ſinne.

In regard of the contrariety it is a great and dangerous ſinne, for it is contrary to our good name, which of all worldly things is moſt precious, as *Salomon* ſaith: *A good name is to bee choſen aboue great riches:* And the Wiſe-man: *Haue regard to thy good name, for that ſhall continue with thee aboue a thouſand treaſures of Gold:* And *Auguſtine, Qui famam ſuam negligit ſibi crudelis eſt:* Hee that neglecteth his good name, is cruell to himſelfe. This the very Poet confeſſeth. The contrariety. Prou. 22. Eccl.41.12

Omnia

(mento,

Ouid. *Omnia ſi perdas, famam ſeruare memento,*
Qua ſemel amiſſa, poſtea nullus eris.

Though all things elſe thou looſe, good name keep ſtill with thee:
Which loſt, is credite loſt, thou nought eſteem'd ſhall be.

Plaut. in Muſtella. And *Plautus: Ego ſi bonam famam mihi ſeruaſſo, ſat ero diues:* I ſhall thinke my ſelfe rich enough, if I retaine a good name. A good name therefore is the moſt precious Iewell that any man hath, whether hee bee Prince or Subiect, noble or ignoble, of what eſtate ſoeuer he be: A good name is an ornament which adorneth aud beautifieth euery degree and calling, but the back-biter robbeth and ſpoyleth a man of this precious treaſure, therefore is a great ſinner, yea, a moſt grieuous thiefe, and therefore the back-biter is bound, by the Canon Law, to make reſtitution: *Quia non dimittitur peccatum niſi reſtituatur ablatum,* becauſe ſinne is not

Auguſtine. forgiuen,

forgiuen, except that which was taken away bee reſtored. If then the good name of a man is aboue all earthly treaſure, he that robbeth him thereof ſinneth grieuouſly and is bound to reſtitution, if he looke to haue his owne ſinnes forgiuen: For this perpetuall bond, this vice carrieth with it, that howſoeuer thou repenteſt, howſoeuer thou ſoroweſt, except thou make reſtitution of thy neighbours good name thou ſtandeſt ſtill guilty before God. And how few doe wee ſee that are ſo ſtudious of their ſaluation, that they haue any care to reſtore their neighbours good name? O (brethren) in what danger now ſtandeth the back-biter? Seeing then that this vice bringeth with it, *tantam malorum ſegetem*, an occaſion of ſo many euils: who is ſo wicked, who is ſo prodigall of his ſaluation, that euen *gratis*: that is, for no profite at all, will fall into ſo many miſchiefes, and carry in his tongue ſuch poyſon, a ſword, ſharpe

sharpe arrowes, and death it selfe?

2 In respect of the generallity.

Secondly, the greatnesse of this sinne appeareth in regard of the generallity of it; for there are many sinnes which though they be committed, yet not at all times, in all places, and of all persons: But this vice excepteth no time, no place, no person: therefore this Apostle saith, Chap. 3. *That this tongue is full of deadly poyson*, and more dangerous and infectiue then any poyson. For the poyson of the Scorpion hurteth onely such as he striketh with his taile, and none other: The Viper infecteth none but such as he biteth: The Basiliske killeth none but such as he reacheth with his sight: The venemous roots, hearbs, and plants, infect none but those which either handle, smell, touch, or taste, some of them: But the back-biters tongue, stingeth and striketh, infecteth and poysoneth, killeth and destroyeth, at hand and farre off, at home and abroad, by sea and by land; such as meddle not, as well as such meddle with it, friend

or

or foe; no loue ſo neerely linked, no friendſhip ſo firme, no band of duty ſo ſtrong, no deſert ſo well deſeruing, which the poyſoned tongue of the wicked doth not, or hath not moleſted. Heere we may iudge of the greatneſſe of this ſinne by the generality thereof. An euill the more generall it is, the more greater and more euill it is: But this is an euill and a generall euill, therefore the more great and dangerous.

Thirdly, as by the generality, ſo this ſin is much aggrauated by reaſon of the cruelty thereof, *Summa iniquitas eſt fratres detrahere, quia omnis qui detrahit homicida eſt:* It is a great iniquity to back-bite our brethren, becauſe he that back-biteth is a murtherer, ſaith a Father: for euen as a murtherer taketh away the life of his neighbour, ſo doth the back-biter his good name, which to an honeſt man is dearer then his life: He is alſo *occaſionaliter* (as a Schooleman termeth it) *homicidij cauſa*, by way of occaſion, the cauſe of homicide,

3 In reſpect of the cruelty thereof.

cide, when through his tongue, he giueth occaſion to another, to kill, hate, or contemne his neighbour; and therefore the back-biter is com-

Ezech. 19. pared to a Lyon: *He is become a Lyon, he hath learned to catch the prey, and hath deuoured men.* Gregory expoundeth theſe words of *Iob:* Why *do yee perſecute me as God, and are not ſatisfied with my fleſh:* and ſaith: *Hi*

Greg. in moral. ſup. Iob 19. *ſunt qui detractione aliena vita paſcuntur, & aliorum procul dubio carnibus ſaturantur:* Thoſe are they which are fed by back-biting the life of an other, and doubtleſſe ſatisfie themſelues with their fleſh.

This vice maketh a man a brute beaſt, yea worſe then any wilde beaſts, as this Apoſtle ſaith: *The*

Iam. 3. 7. 8. *whole nature of beaſts and of birds and of creeping things, and of things of the ſea, is tamed, and hath beene tamed of the nature of man, but the tongue can no man tame, it is an vnruly euill full of deadly poyſon:* Whereby it is concluded that back-biting is a damnable, cruell, and a generall ſinne, and

contrary

contrary to our good name.

The very Heathen themselues, by the light of Nature, seeing how excellent a thing it is, and of how great perfection, wisely to gouerne the tongue, haue commended silence as a crowne of glory, and condemned an vnruly tongue as a great mischiefe in the world. *Zeno* being asked by certaine Legates, what commendations they should relate of him vnto their King, answered; tell your King that I am a man that can keepe silence. *Licurgus* instituted this custome among the Lacedomonians, that when they went to any banquet, or feast, the oldest in the company should shew the dore vnto the rest, saying; *Per has nullus egrediatur sermo:* Let not a word go out of these dores, because meates and drinkes did then inuite men to intemperancy of speech. *Valerius* saith, that the ancient Romanes would admit none to the administration of the Common-wealthes affaires, before good tryall, being

Zeno.

Lycurgus.

Valerius lib. 2. de instituendis antiq.

firſt had of his ſilence, and mod eration of his tongue. And *Antonius Florentinus* hath a Hiſtory of the ſtrange ſilence of a certain yong mã of Rome called *Papirius*, who being but yet a youth went with his father into the Senate houſe, and heard there many ſecret things debated about the managing of the publique ſtate; returning home his mother enquired of him what matters were conſulted vpon in the Councel-houſe; who anſwered, that it was not lawfull to reueale the counſell of the Senatours. which conſulted for the good of the State Publique: When ſhe perſiſted (ſuch is the importunity of that ſexe) and threatned him with correction vnleſſe he would confeſſe all vnto her, hee, after the manner of children, fearing correction, chooſe rather to forge this officious lie, then to reueale the ſecrets of the Senatours, and ſaid; it was there proponed whether it were expedient for a man to haue two wiues, or a woman

Anto.Florẽ.

Papirius.

man to haue two husbands: when ſhe had heard this, ſhee ranne preſently to other women of her familiars, and told them what ſhe had heard of her ſonne: A day after, this mother, with many other women, came into the Senate-houſe, and in the behalfe of all the reſt, made this petition: that the decree might paſſe on the womens ſide, that it might bee enacted that one woman might haue two men: At which words the whole Senate being amaſed, enquired the ſtate of this ſtrange requeſt, and when it was found that it proceeded of the forged anſwere of *Papirius*, that he might not reueale the counſell of theſe graue fathers, they had him in great eſtimation, loued him exceedingly, and euer after, for honours ſake, gaue him a place in the Senate-houſe. *Anthonius Frorent.*

Now for the compariſons of this vice, which was the third thing I promiſed to handle: I finde ſo many vile things to which it may bee compared, that I know not with

which to begin firſt, or with which to end:

Samb. *Delectus florum quippe moratur opus.*
Variety is a hinderance to what I would (ſay:

I And therefor I ſay with our Sauiour, *Whereunto ſhall I liken this gene-*
Luke 7. *ration, &c.* The Back-biter is like vnto an hogge: for euen as the filthy
Similia. ſwine ſpareth not his mouth from any filthy, or vncleane thing, ſo doth not the back-biter his tongue, but polluteth it with the filthineſſe of
The Back-biter like an hog. others vices. The hog, if he enter inter into a pleaſant garden, and ſeeth on the one ſide ſweet flowers, and on the other ſide a filthy dunghill, or puddle; leaueth the flowers, as taking no pleaſure in them, runneth to the dunghill, and thruſteth his noſe therein and walloweth therein: So the back-biter, ſeeing on the one ſide many good giftes and vertues, which are as flowers in his neighbour, and on the other ſide ſome

ſome infirmities worthy to be reprehended, he leaueth his vertues vntouched, as things wherein he hath no pleaſure, but hath alwaies his infirmities in his mouth. The famous *Auguſtine* ſo hated a back-biter, that hee forbad him his Table, ouer which hee wrote theſe verſes.

(vitam,
Quiſquis amat dictis abſentum rodere Auguſtine.
Hanc menſam vetitam nouerit eſſe ſibi.

Who takes delight with carping taunts,
the abſent wight to touch,
Let him well know this Table heere, forbidden is to ſuch.

But whereunto ſhall I liken this generation? They are compared vnto a ſerpent: *If the Serpent bite if he bee not charmed* (ſome hath *occultè, ſecretly*) *no better is a Babbler:* As a Serpent ſecretly caſteth his poyſon, ſo the back-biter priuily vngorgeth the poyſon of his heart; that is, of enuy, hatred, and infamy, *the tongue is full of deadly poyſon.* The Serpent is a

2

Eccleſ. 10. The Back-biter like a ſerpent.

Iam. 3.

prodigious creature, which creepeth, winding it ſelfe and biting ſecretly: ſo the back-biter is a traitor, for he biteth them ſecretly, whom in preſence he faineth to loue: and as the Serpent is terrified at the ſight of a man, ſo the back-biter feareth when he ſeeth him whom he back-biteth: He alſo goeth winding like a Serpent, when he beginneth with the praiſe of his neighbour, and endeth with his diſpraiſe, adding (*tamen* yet) which is *coniunctio aduerſatiua:* He alſo eateth the earth like the Serpent, that is, hath euer in his mouth that which is earthly, as the infirmities and vices of others.

3 The Back-biter like vnto an Owle.

But whereunto ſhall I liken this generation? He is like vnto an Owle, whoſe eyes the night maketh bright, and the light maketh blind: So the back-biter is ſharpe-ſighted to ſee the infirmities of others, which are as the darkeneſſe, and obſcurity, of a mans life, but in the vertues, which are as light as the day, he is purblind, he can neither ſee

ſee nor heare them.

But whereunto ſhall I liken this generation? He is like vnto a theife, yea worſe then any thiefe that ſtealeth garments, or any temporall goods: *Tolerabiliores ſunt fures qui veſtes ac alia bona diripiunt, quam qui famam noſtram lacerant:* Thieues which ſteale from vs our cloathes, or any other good, are more tollerable then thoſe which doe ſpoyle vs of our good name, according to this of *Salomon: A good name is to bee choſen aboue great riches, and louing fauour is aboue ſiluer and aboue gold:* He then that robbeth a man of his good name, hurteth him more, then if he ſtole great riches from him, and therefore his theft is hardly, or neuer, reſtored againe.

4 The Backbiter like vnto a Thiefe. *Ambroſe.*

Prou.22.1.

But whereunto ſhall I liken this generation? He is like vnto the *Scarabee*, which delighteth to feed on the ordure and dung of beaſts: ſo he feedeth, with delight, on the infirmities of his brethren, and loueth to talke of their vices.

5 Like vnto a Beetle.

6. Like vnto the deuils aduocate.

But whereunto shall I liken this generation? He is like vnto the deuils Aduocate, for he pleadeth for nothing but for the kingdome of Sathan, and, as much as in him lyeth, maketh Gods part to be the deuils, when he saith, such a one is a fornicator, drunkard, &c. which are the pillars of the deuils kingdome, &c.

Obiect. Tho: Aquin. in 73. quest. Artic. 4.

It may here be replyed, we haue heard how great the sinne of detraction is; what is to bee thought of them that giue a willing eare to detraction, is that so great a sinne?

Solut.

To this *Thomas* of *Aquine* answereth: The hearer, *Tribus modis se possit habere; vel vt inducens, vt placens, vel vt tacens:* may three manner of waies behaue himselfe, either as inducing, pleasing, or holding his peace: as inducing or prouoking to back-bite, and then his sinne is greater then the others that back-biteth; the reason is: because that sinne is greater in the cause, and originall, of an euill, then in that which is deriued and springeth from the cause, but

but he that induceth and draweth another to back-bite, is the cauſe and originall of the euill; therefore the ſinne is greater in him then in the back-biter: As if he prouoke him to ſpeake, ſaying; I pray thee tell me of ſuch a man, I will keepe it ſecret, &c. when he cannot conceale it one houre.

Secondly, the hearer is as conſenting, and pleaſed with the hearing of detraction; for though he entiſeth not another to back-bite, yet if he bee delighted with the hearing, for hatred he beareth vnto him who is back-bited, his ſinne is equall with him that back-biteth. Hereof *Ierome* ſaith: *Beware that thy tongue, or eares, bee not inflamed with the deſire of detracting, or hearing detractions againſt others.* And *Bernard: I know not which is more damnable, to detract, or to heare detractions.* Againe, *The back-biter, and the willing hearer, both carry the deuill, the back-biter in his tongue, the hearer in his eare.*

Thirdly, the hearer, of back-biting,

Hieron. in Epi. ad Nepoti.a. Caue ne linguam aut aures habeas pruricntes vt alijs detrahas. Ber. lib. de conſider. Detrahere aut detrahentem audire, quid horum dãnabilius eſt neſcio. Itẽ. in quad. ſerm. Detractor & lubens auditor vterq; diabolum portat, detractor in lingua, auditor in aure.

biting, who holdeth his peace, and doth not teſtifie, though he bee not delighted with it; if for feare, negligence, or *verecundia quadam*, through a certaine ſhamefaſtneſſe, he doth not rebuke the back-biter, ſuch a one ſinneth, but not ſo much as the back-biter.

The ſecond tongue which maketh our Religion vaine before God, is *Lingua doloſa*, the deceitfull tongue. The malignity of this tongue conſiſteth in three things.

1 *In conſortijs*	}	} 1 *In fellowſhips.*	
2 *In conſilijs,*	} in	} 2 *In counſels.*	
3 *In iuditijs.*	}	} 3 *In iudgements.*	

The firſt is vſed, when outwardly men make a ſhew of loue, friendſhip, and plaine dealing, and vnder the colour hereof practiſe all treachery and falſhood. From this tongue (becauſe it maketh his religion vaine) the Princely Prophet prayed vnto the Lord to deliuer his ſoule: *Deliuer my ſoule (ô Lord) from lying*

lying lips, and from a deceitfull tongue: Psal. 120.2
hereof the Prophet *Ieremy* also giueth Ier. 9.4.5.
this caueat: *Let euery one take heed of his neighbour, and trust you not in any brother; for euery brother will vse deceit, and euery friend will deale deceitfully: And euery one will deceiue his friend, and will not speake the truth, for they haue taught their tongues to speake lies, and take great paines to do wickedly.* This deceit is most practised in contracts, barganing, buying, and selling; yea, among some which make profession of Religion and the Gospell, whose houses are vpholded, whose riches are encreased, whose children are aduanced, whose sons are made Gentlemen, by the deceitfull tongues of their fathers, and seruants, in their shops and warehouses, in false weights and scant measures made for their aduantage. But (brethren) haue we thus learned Christ? Is not all our profession vaine by the falshood of our tongues? Doth not the Spirit of God tell vs; *That no man oppresse and defraude*

1.Theſſ. 4. 6. *defraude his brother in any matter, for the Lord is the auenger of all ſuch things.* Againe, *The gathering of treaſures by a deceitfull tongue, is vanity toſſed to and fro of them that ſeeke death:* Hee calleth euill gotten goods, *The robberies of the wicked which ſhall deſtroy them.* Againe, *He that oppreſſeth the poore to encreaſe himſelfe, and giueth vnto the rich, ſhall ſurely come to pouerty.* Of this kind is all crafty and ſubtile circumuention of our brethren, which, like the Fowler, maketh trappes and ſnares to catch the ſimple-meaning man: They do nothing from the heart, but all things, *miris cuniculis & meandris* (as it is in the Prouerbe.) Like the Phariſies, which laid ſnares to entrap Chriſt in his talke. Thoſe are of that peſtilent crue, which ſpeake one thing in word, and carry an other conceite in their hearts. *They bleſſe with their mouthes* (ſaith *Dauid*) *but curſe with their hearts: and the words of his mouth are ſofter then butter, yet warre is in his heart:* And, *they ſpeake deceitfully euery*

Pro. 21. 6. *Idem* ver. 7 Pro. 22. 16. Math. 24. Pſal. 62. 4. Pſal. 55.

one

one to his neighbour. They are like *Ianus*, whom antiquity was wont to paint with two faces; they are called *bifrontes.* They are like vnto ſeditious *Cataline*, who was, as (*Saluſtius* ſaith) *cuiuſlibet rei ſimulator ac diſſimulator:* a notable diſſembler, and forger of any thing. They are like to the Foxe(as it is in the Fable) which deceiued the Rauen of his prey, by prayſing him, and entiſing him to ſing, that opening his mouth, he might let fall the fleſh, which the Foxe preſently ſnatched vp and deuoured it.

Similia.
Ianus.
Saluſtius.

Secondly, deceit is committed by the tongue in counſels, heereof ſpeaketh *Salomon, The counſels of the wicked are deceitfull:* They counſell againſt God, againſt iuſtice, againſt equity, for loue, hatred, or for their priuate gaine: They deceiue the ſimple eares of Princes, and of men in authority, giuing them crafty counſell for their owne aduantage: And indeed, *non tibi, ſed ſibi conſulunt,* they counſell for their owne profite and

Prou. 12.

and not for thine. To auoid such counsellers, let this of *Seneca* bee holden good pollicy: *Omnibus credere, & nulli, vtrumq; vitium est, sed alterum honestius vitium dixerim, alterum tutius:* It is both a vice to beleeue all men, and to trust no man; the first is more honest, but the other more safe. The Religion of those men is in vaine (as the Apostle saith) howsoeuer they professe in words and outward shewes.

Thirdly, this deceitfull tongue (as in many other things, so in nothing more) sheweth it selfe then, *in iudi-tijs*, in iudgements, both in the plaintife in the crafty contriuing of his actions, and in the defendant repelling fraud by fraud: *There is vt-*
1.Cor.6.7. *terly a fault among you, because you goe to Law one with another: Why rather suffer yee not wrong? why rather sustaine you not harme.* *Seneca* could tell such, euen by the light of nature, *non est vitium, vitio vindicandum*, wee must not reuenge euill with euill. The plantife then committeth iniustice in

in offering iniury, and ſo doth the other in deceitfull defending of himſelfe: *Know yee not that the vnrighteous ſhall not inherite the Kingdome of heauen?* ſaith the Apoſtle. But of this, occaſion is offered to ſpeake more in the next part, which is of the lying tongue: now I will conclude this part with ſetting downe the greatneſſe of this ſinne that is committed by the deceitfull tongue, and how much it is to bee deteſted, and this appeareth many waies.

See more in my booke, entituled: *The Iudges, and Iuries inſtruction.*

Firſt, by the multitude of ſinnes which accompany it.

Secondly, by the greatneſſe of the damage that commeth thereby.

Thirdly, by the neceſſity of reſtitution.

Fourthly, by the ſeuerity of the eternall puniſhments.

This vice, of the deceitfull tongue, is neuer alone, but hath many other vices ioyned with it: As in buying and ſelling; what lying, what ſwearing, what promiſes, what ſugred and ſophiſticall words, doth not the

the deceitfull tongue practiſe?

Hor. *Laudat venales qui vult extrudere mer-*
ces.

He that bad wares away would ſhift,
To prayes them moſt, it is his drift.

What falſhood in payments, in waights, in meaſures, in falſifying of wares in ſubſtance, quantity, and quality, contrary to the expreſſe Law of God, which ſaith: *Yee ſhall not ſteale, neither deale faſly, nor lye one to another:* And, *Thou ſhalt not haue in thy bag two manner of weights, a great and a ſmall, nether ſhalt thou haue in thine houſe diuers meaſures, a great and a ſmall.*

Leu. 19. 11

Deut. 25. 13. 14.

The greatneſſe of this vice appeareth by the greatneſſe of the damnage that commeth thereby to the deceitfull perſons, becauſe for a little temporall gaine, they looſe the ſpirituall; for earthly goods they looſe the heauenly; for a little tranſitory lucre, they looſe their owne ſoules, then which loſſe, what more greater

greater and incomparable may bee imagined: ſuch neglect the Preaching of the Word, vſe vnreuerently Gods Miniſters, prophane his Saboaths, and what not?

— *Qua reuerentia legum?*
Quis metus aut pudor eſt vnquam properantis auari? Iuuenal.

What reuerence of Lawe? what feare or ſhame, in a couetous caytife, that haſteneth to bee rich? And ſo an other truely ſaith:

— *mortemq; ſequemur,*
In præda, pudeat tanto bona velle caduca.

Men for loue of their prey will euen follow death, but let them bee aſhamed, at ſo deere a rate, to ſeeke tranſitory things. And therefore, *If any among you ſeemeth religious, and refraineth not his tongue, but deceiueth his owne heart, this mans Religion is vaine.* Verſe 26.

How much this deceitfull tongue is to bee deteſted, it appeareth by the neceſſity of reſtitution. Is it not the part of a mad-man, willingly, to looſe many and great things, 3

that he may get a few, and vile things, which yet he is bound, vpon the neceſſity of his ſaluation, to reſtore againe? Heare what an ancient Father ſaith of this, *Nullus excuſatur à reſtitutione niſi propter impoſſibilitatem, ſed videat ne ipſe cauſa impoſſibilitatis fuerit illius:* No man is excuſed from reſtitution, except it be for the impoſſibility thereof, but let him ſee leaſt he bee the cauſe of this impoſſibility, ſurely he ſhall then bee ſeuerely puniſhed. Let pickers, theeues, couſoners, oppreſſours of the poore, Aduocates, Lawyers, Iudges, &c. looke vnto this, yea, betime, I ſay, let them looke to it, which liue, and waxe fat, with the ſweat of the browes of the poore, and maintaine their pride and prodigality by others labours. This almighty God in his moſt holy Law expreſſely commandeth: *Or for whatſoeuer he hath ſworne falſely, he ſhall both reſtore it in the whole ſumme, and ſhall alſo adde the fift part more thereto, and giue it to him to whom it pertaineth.*

Reſtitution.

Leuit. 6.5.

Here

Heere you ſee that by Gods owne Law a man is bound to reſtore againe whatſoeuer he hath gotten by fraud, falſe oathes, and a deceitfull tongue: As the Lord would not then accept of his treſpaſſe-offering, neither will hee now his treſpaſſe-offering of repentance for his ſins, without reſtitution, which to many will bee a very hard thing to do, and perchance vnpoſſible. How few are there now which, with *Zacheus*, will reſtore foure-fold for their wrongs and iniuries done to others. And ſurely in many caſes a ſimple reſtitution onely is not ſufficient, as when the party to whom reſtitution is due, is damnified by vſury, deceit, and oppreſſion, that he is conſtrained to ſell his inheritance, or other goods, in this caſe (I ſay) a ſimple reſtitution is not ſufficient, therefore the Scripture ſaith, that he ſhall adde a *fift part more*. Here againe ye ſee the truth of the Apoſtles propoſition, that *a deceitfull tongue maketh our religion vaine.*

Luk 19.

Leuit. 6 5.

The fourth thing, which ſheweth the greatneſſe of this vice of the tongue is the ſeuerity of Gods iudgements denounced againſt the ſame, as; *Thy tongue imagineth miſchiefe, and with lies thou cutteſt like a ſharpe razor that cutteth deceitfully.* Psal. 52. 2. And againe, *The ſtone ſhall cry out of the wall, and the beame out of the timber ſhall anſwere it; woe be vnto him that buildeth a Towne with bloud, and ereCteth a Citty with iniquity.* Hab. 2. 11. 22. A learned Rabine of the Iewes ſaith; that their fore-fathers were ſo carefully carefull not to offend in craft, fraud, and a deceitfull tongue, knowing Gods ſeuere threatnings againſt theſe things, that they made this decree: If any had wrongfully taken a beame or a rafter, and vſed it in the building of a Tower or Caſtle, hee was to plucke downe the ſame againe and reſtore that peece to the owner. And as for the treaſures of iniquity, let them plainely vnderſtand, that they put them into a bottomleſſe bag that can hold nothing. *Rab. Kimhi.*

thing. Is it not a iuſt plague of God, that ill gotten-goods neuer deſcend to the third heire? perhaps not to the ſecond, nor firſt, nor to the benefite of him, who thinketh hee hath ſureſt hand-faſt in them. Let vs therefore (my deare brethren) better imploy the tongue, this little member, that is able to make our whole Religion vaine, leaſt it fill our conſciences ſo full of lying, back-biting, falſhood, vniuſt dealing, that there will bee no roome left for the peace of God to dwell within vs. Let wee the Kingdome and commodities of the earth alone a while, and learne wee that *the Kingdome of heauen ſuffereth violence*, and muſt bee wonne by force, ſtriue wee then with our tongues, hearts, and hands, to winne this ſpoyle from him that keepeth it. Let vs ſpare no inuention ōf wit, intention of will, contention of ſinewes, eloquence of tongue, ſtrength of hands, to get this Kingdome, beg it, buy it, ſtealc it, aſſault it by any meanes; this is all the deceit

D. K. Math. 12.

ceit of the tongue, all the fraud, all the oppreſſion, that I can allow of, out of Gods word.

The third tongue is, *lingua mendax*, the lying tongue: A vice as common vnto many, as words are to their mouthes; in their vſuall talk, commerce, and communication, it is ſo ordinary and familiar with them, as if their whole life had ben a Prentiſhip to the father of lyes, to learne the faculty of lying, ſo prompt and ready are they therein, as if it were the miſtery of their ſtudy all their life long. There are many reaſons why this vice ſhould bee vtterly baniſhed from among men: becauſe we are members one of another, and members of the ſame body of Chriſt, which is the Church, and the Head of this Body is the Truth it ſelfe: *I am the Truth* (ſaith Chriſt) *And there was no deceit found in his mouth.* What a monſter then is it that the members which liue vnder this head ſhould lie one to another, and vſe guile and deceit? In mans body no

Iohn 14. 6.
Eſa. 53. 9.

member

member deceiueth another, for if they did, it would tend to their owne hurt and fraud; he therfore that deceiueth his brother, deceiueth himſelfe. It is a ſhamefull thing if one man ſhould lie vnto another, if one ſtranger vnto another: But more ſhamefull is it for a domeſticall friend to lie vnto a domeſticall friend, a brother to a brother, a ſeruant to his Lord. What then if a member of Chriſt ſhould lie vnto a member of Chriſt, a Chriſtian to a Chriſtian, the faithfull to the faithfull: ô what a deſtable and loathſomething is this!

Though this might ſuffice to breed a loathſomeneſſe of this vice, ſo odious in the minde of euery good and godly Chriſtian; yet, becauſe this moſt pernicious vice hath ſo largely ſpread it ſelfe, through the malice of Sathan, in theſe wretched daies, and many, without all feare of God, and ſhame of the world, do make lying the miſtery of their occupation, as though it were

no ſinne at all: that I may diſcouer the deformity, and greatneſſe, of this vice, I will proceed further, and briefly touch theſe three points.

1 How many kinds there are.

2 How grieuous a ſin it is.

3 Concluding with certaine motiues againſt the ſame.

That the ignorant may learne, the careleſſe conſider, and the forgetfull remember, how great this ſinne is in the ſight of God.

Aug. in lib. de mendatio ad Conſen.

Firſt, *Auguſtine* thus defineth it: *Mendacium eſt voluntaria orationis, falſum dicentis, & mentis verum diſtantis inæqualitas, cum ſtudio fallendi coniuncta:* Which definition containeth three thiugs concurring in a lie. Firſt, to write or ſpeake that which is falſe, and that againſt the truth that is in the minde: For truth is an equality betweene the ſpeech and the minde, ſo far as the ſpeech agreeeth with the minde: Therefore lying is an inequality betweene the ſpeech and the minde: for *mentiri*, is *quaſi contra mentem ire*. Secondly, that this

Truth what it is.

is

is done by the rule and commanding of the will, repugning to the mind. Thirdly, that this is done of purpoſe to deceiue. From this triple end of lying came this common diuiſion of a lye, into *Officioſum*, *Iocoſum* and *Pernitioſum*: the officious lye, the ſporting lie, and the pernicious lie.

Three kinds of lies.

The ieſting, or ſporting, lie, they ſay, is that which is framed to feede and pleaſe the mindes of the hearers with a certaine delectation: This if it bee vſed to delight and profite any man, by ſome neceſſary doctrine, *Auguſtine* excepteth it from lies: Such are Apologues, Fables, Parables, *Tropicall Locutions*, hyperboles, &c. which no wiſe man euer reckoned among lies, if there be in them no habite of lying and vanity in ſpeaking: Therefore againſt the ſporting lie I thus conclude; either there is in our ieſts ſome profitable doctrine, and then they are not lies, and therefore my purpoſe is not to reproue theſe: or elſe there is in them a vaine intent and purpoſe, and then they

they are lies, and to bee reiected of all good men, and left to ſcoffers and vaine perſons.

Now for the officious lie, ſome commend vnto vs a *fine*, from the end or intent thereof: Firſt, becauſe it profiteth in the externall goods of fortune, and is againſt no man: Secondly, that it profiteth alſo to the conſeruation of life oftentimes, and hurteth no man: Thirdly, that it hath place alſo in ſpirituall things, and defendeth ſometimes from much vncleanneſſe, which otherwiſe men might fall into. But againſt all this I oppoſe, that wee may not do euill that good may come of it: if lying be an euill, as indeed it is, it ought not to bee practiſed for any hope of good to enſue whatſoeuer; neither doe this proue that lying is in any wiſe lawfull. The arguments they obiect againſt this are indeed nothing, as the examples of godly men in the old Teſtament, to which generally *Auguſtine* anſwereth. Firſt, that many things, do there ſeeme to bee

The example of godly mē.

bee lies, which indeed are not, as that of *Abraham* ſaying of his wife ſhee is my ſiſter, hee ſaid the truth according to the manner of the Hebrewes, becauſe ſhe was *filia patrum ſui*, which had among them the name of parents: and that of *Iacob*, ſaying to his father *Iſaac*, *I am thy firſt borne Eſau*: for though hee were not ſo according to his carnal natiuity, yet was he ſo, according to Gods diuine diſpenſation the right of the firſt borne was to bee tranſferred to *Iacob*, that the elder after the fleſh ſhould ſerue the yonger. Againe, if they were lies, they are not approued by the ſpirit of God, & therefore the piety of theſe holy men is to bee imitated, yet the lies they vſed are not to be drawne to an example to follow, neither to be wreſted *ad regulam morum*, to the rule of manners.

Gen. 12.

Gen. 27.

Now remaineth the pernicious lie, which is ſo filthy and hateſome a vice that it wanteth a patron to defend it, euen among the moſt wicked

The pernicious lie

ked sort: To this pertaineth false-witnesse-bearing wherby our neighbour is wronged and hurt, either in body, in goods; or defamed, slandred, and damnifyed in his good name: *The false witnesse that speaketh lies is abhorred of the Lord.* Prou. 6. Generally all lies and falshood may bee more aptly diuided into

1 A lie in words.
2 In manners.
3 In the things themselues.

In words, as the pernitious, officious, and iesting lie: Where I except honest iests, hiperbolicall speeches, allegories, &c. which conteine *vtilem μυθολογίαν*, a profitable moralizing vpon a fable, because there is in it no intent to deceiue, neither any inequality betweene the speech and the minde, nor will to speake falsely, especially if wee haue respect to the equality of the thing.

The lie in manners, includeth all hipocrisie, dissimulation, flattery, &c. *Natura, frons, oculi, vultus persæpe mentiuntur, oratio vero sæpissimè:* Cicero. Nature, the

the countenance, the eye, do oftentimes lie, but the ſpeech moſt often; ſuch go in ſheepes cloathing, but inwardly are rauening wolues: Againſt ſuch the Sonne of God denounceth woe in the Goſpell.

Quunt
Qui Curios ſimulant & Bachanalia vi-
They Curious *graue would ſeeme to be,*
Yet Bacchus-*like their liues we ſee.*

M. Curius a noble man in Rome of ſingular honeſty & wiſedome.

Bacchus the drunken God of wine, whom they honored with beaſtly ceremonies.

The lie in ſubſtance of things containeth all falſhood in buying and ſelling, when naughty and corrupt things are ſold and warranted for good; or elſe one thing is ſold to the ignorant for another, as among the Phyſitions are many ſuch, as falſe Aloes, falſe Balſamum, &c. whereby great and intollerable errors are cõmitted by vnskilful Phyſitians, to the deſtruction of many: *The Lord* (ſaith the Apoſtle) *is the auẽger of ſuch things.* 1. Theſſ. 4. 6.

Now let vs conſider how grieuous a ſinne it is. Firſt, he that lyeth ſpeaketh againſt God, for God is truth, and his Law is the rule of

How grieuous a ſin it is.

of truth; the lyar therefore ſinneth againſt God himſelfe: Beſides, the truth that reſteth in his minde againſt which the lyar ſpeaketh, is of the holy Ghoſt, the author of all truth; to lie then, what is it elſe but to ſpeak againſt the truth of God grauen in our hearts, and ſo to bend our tongue againſt the holy Ghoſt.

2 Euery lie is of the deuill, *who is a lyer and the father thereof, when hee ſpeaketh a lie he ſpeaketh of his owne:* And whatſoeuer is of the deuill muſt needes bee a moſt deteſtable vice; therefore a wicked ſpirit is ſaid to ſpeake lies in the mouth of the falſe Prophets which ſeduced *Ahab*; therefore a certaine ancient Writer, vpon this place of *Iohn, the diuill is a lyar, &c.* ſaith, that whoſoeuer is a lyer doth, as it were, couple himſelfe with the deuils daughter, and hath diuorced himſelfe from Verity, the off-ſpring of God. For God is the father of truth and verity, and a lyer honoureth the deuill as a childe doth his father, who ſo then coupleth

Iohn 8.

1. Reg. 22.

pleth himſelfe with the childe of the deuill, let him looke alſo for the dowry which he is wont to giue to his children, namely, eternall damnation: *They ſhall haue their portion in the Lake that burneth with fire and brimeſtone.* Apoc.22.8

3 He that peruerteth the order conſtituted of God among men, he grieuouſly ſinneth, and the lyer doth this; for the order that God hath appointed is, that by words the ſenſe and meaning of the minde ſhould be manifeſted, and therefore words are ſaid to be notes of theſe things which are conteined in the minde: but the lyar ſaith contrary to that which is in his minde, and therefore peruerteth the order of God, and grieuouſly ſinneth: For this cauſe the Spirit of God ſaith: *The lying lips are abhomination to the Lord.* Prou. 12.

4 The lyer (ſaith an ancient Father) blaſphemeth God as doth the deuill, for the deuill as much as in him lyeth, *Dat eſſe non enti, giueth an eſſence to that which is not,* in that he ſaith

ſaith that to be that is not, but it is onely proper to the power of God, to make to be, things that are not; the lyer therefore ſacrilegiouſly (as much as in him lyeth) vſurpeth the power of God in affirming, and giuing an eſſence to things which are not.

5 What is more cleere then the teſtimony of the conſcience of euery man when he lyeth: For there is none that lyeth but perceiueth his conſcience to accuſe him as a malefactour, whereof this is a moſt euident teſtimony; becauſe he that lyeth would not be counted a lyer, nor euer confeſſe that he hath lyed, and why ſo? becauſe it is naturally engrafted in our minds that lying is an euill thing, and an offence and wickedneſſe full of ſhame and infamy; yea, the very children, when they lie, do know they haue done euill by the inſtinct of nature, wherefore being conuicted of a lie they preſently bluſh, &c. Againe, it is a thing among all Nations, receiued and

and obſerued, that a good man may haue no greater reproach done vnto him, then if it be ſaid vnto him, *tu mentiris*, thou lyeſt; and what more effectuall then this common iudgement of all Nations to ſhew the filthineſſe of this ſinne, and how vnworthy it is for a Chriſtian man? And ſurely not without cauſe, for man was created after the image of God, and God is Truth; what then may bee more vnworthy for a man then to lie, and bee a lyer, eſpecially ſeeing that this is the property of deuill, as Chriſt witneſſeth, in the 8 of *Iohn*.

Of this which I haue ſaid wee may eaſily gather the reaſons that ſhould moue vs to caſt of lying, and to deale plainely and truely with our brethren. The motiues.

Firſt, becauſe God in his holy Law hath forbidden vs to lie, and commanded vs to ſpeake the truth.

Secondly, becauſe it is very hurtfull to the lyer himſelfe, for with lying he prouoketh the wrath of God

Pſal. 5. Prou. 6. againſt him: *God ſhall deſtroy them* (ſaith *Dauid*) *that ſpeaketh lies:* And, *God hateth a lying tongue:* Wherefore among other cauſes why the godly are ſaid to be receiued into heauen, this is not the leaſt, Apoc. 14. *Becauſe there was no guile found in their mouthes.* Againe, the lyer looſeth his credite among all men, ſo that afterward no man will beleeue him though he ſpeaketh the truth, which *Cicero* notably expreſſed, ſaying: *Homini mendaci ne vera quidem dicenti credere ſolemus*; We are not wont to beleeue a lyer though he ſpeake the truth: the reaſon is, becauſe. *Cicer. in lib. de diuina.* *Qui ſemel malus ſemper præſumitur malus in eodem genere mali*, It is preſumed that he that was once euill, is alwaies euill, in the ſame kinde of euill.

Now it remaineth that I pray and beſeech (you brethren) to whom your life and ſaluation is deere, that yee carefully, conſidering the heape of euils that the wicked tongue bringeth with it, you would call daily vpon him in whom it onely lyeth,

lyeth, to gouerne the tongue, and ſay with the holy Prophet, *Set a watch, ô Lord, before my mouth, and keepe the dore of my lips:* And not onely ſo, but wee our ſelues would put a bridle vnto our tongue, and diligently weigh, in the balance of our hearts, our words before wee vtter them, that they hurt no man, and that our tongue deſtroy not our owne ſoule, ſo ſhall it come to paſſe, that with this one care wee ſhall auoide infinite ſins which are committed with the tongue. Pſal. 141.

And ſo I conclude this whole diſcourſe of the tongue, with theſe few ſhort leſſons, which I would wiſh euery good Chriſtian to regiſter in his heart, and practiſe in the courſe of his life. For the beter gouernment then of this little member it would greatly profite to obſerue theſe foure things: *viz.* Firſt, what wee ſhould ſpeake: Secondly, the manner of our ſpeech: Thirdly, the time when wee ſhould ſpeake: Fourthly, and the cauſe why we ſhould ſpeak.

For the firſt wee are to obſerue
Ephe.4.29. this of the Apoſtle: *Let no corrupt communication proceed out of your mouthes, but that which is good to the vſe of edifying, that it may miniſter grace to the hearers:* And this in another place he expreſſeth more plaine:
Ephe.5.34 *But fornication, and all vncleanenesſe, or couetouſneſſe, let it not bee once named among you, as it becommeth Saints: neither filthineſſe, neither fooliſh talking, neither ieſting, which are things not comely, but rather giuing of thankes.* Euen as the Marriner doth carefully auoid all dangerous places delineated in his Map, or Charte: So the ſeruant of God in his daily ſpeech ſhould warily ſhunne the dangerous rockes of communication diſcouered in the word of God, that his ſoule ſuffer not ſhipwrack thereon.

2 In the manner of our ſpeech wee ſhould bee circumſpect, that we ſpeake conſiderately, aduiſedly, without too much affectation of curious, delicate, or exquiſite words; but with grauity, mildneſſe, ſobriety,

we

we vſe a Chriſtian ſimplicity and plaineneſſe in our ſpeech, without obſtinate ſelfe-conceite, as they which ſtriue to haue the vpper hand in whatſoeuer they ſhall ſpeake, whereby the conſcience of many is troubled, charity and patience infringed, and their friends offended. It is a note of a generous minde ſometime to yeeld, and in ſuch contention leaue the palme to another, according to the counſell of the Wiſe-man: *Giue eare and bee ſtill, in many things be as one that is ignorant; be as one that vnderſtandeth, and yet hold thy tongue.* Eccl. 32. Verſe 7. 9.

3 The third thing to bee obſerued, is the fit and opportunate time of ſpeaking, that we ſpeake in due time: For as the Wiſe-man ſaith: *Some man keepeth ſilence, and is found wiſe; and ſome holdeth his tongue, becauſe he hath not to anſwere: and ſome keepeth ſilence, wayting a conuenient time: A wiſe man will hold his tongue till hee ſee opportunity, but a foole will regard no time.* Ecle. 20. 5.

Nobile lingua bonũ ſi norit tempore fari,
At ſi non norit nobile lingua malum.

The tongue is ſure a noble Good, if time
to ſpeake it knowes:
If not, the tongue's a miſchiefe great,
from whence much euill flowes.

4 The laſt thing in ſpeech to bee conſidered is the cauſe; for ſome will vtter wiſe ſentences that they may be thought to bee wiſe, and others becauſe they would ſhew the acuteneſſe of their wit and eloquence: the firſt is an note of an hypocrite, the other the marke of a foole deſirous of vaine-glory. He therefore that would ſpeake muſt not onely haue a care that his words be good, but alſo that the end and intention be good, which is, if in our ſpeech wee ſeeke onely the glory of God, and good of our neighbour.

If any thinke it hard to obſerue theſe rules, I counſell him to make his refuge the ſafe port of ſilence, which

which will bee a remedy to ſhun innumerable ſinnes, which otherwiſe men are wont to fall into through a miſgouerned tongue, as that Mirrour of wiſedome counſelleth: *A foole when hee holdeth his peace is counted wiſe, and he that ſtoppeth his mouth prudent.* Pro. 17.28 And *Bernard* ſaith, *Sint verba tua rara, vera, ponderoſa; rara, contra multiloquium, vera, contra falſiloquium, ponderoſa, contra vaniloquium:* Let thy words bee few, true, ſubſtantiall; againſt many words, falſe words, vaine words.

The third Part.

VER. 27.
Pure Religion and vndefiled, &c.

THE Apoſtle hauing ſhewed negatiue, what Religion is not, that it cannot ſtand with an vnbrideled and miſgouerned tongue: hee now deſcribeth the ſame affirmatiue, ſhewing what the true and pure Religion is, and that by the

properties & effects thereof;& heere he maketh mention but of 2 things.

1 The workes of mercy towards our distressed brethren : 2 And innocency of our owne liues. Vnder these by a figure called *Synecdoche*, comprehending all other duties of Christianity. Now in that the Apostle saith, *Pure Religion and vndefiled before God euen the Father*, Hee distinguisheth betweene the true Religion, and the counterfeit and false Religion of hipocrites; inferring that there is a Religion approued among hipocrites, but not with God, and a Religion that is pure before God, and allowed of him, but not with the hipocrits of the world: the true Religion acceptable vnto God, sheweth it selfe in mercy, loue, & charity towards our brethren, and innocency & purity of our own liues: which being wanting in hipocrites, howsoeuer they please themselues,& what shew soeuer they make to the world, yet is it not the true Religion before God: And this much the very name

The effects of true religion.

name of Religion implyeth, which commeth (as *Lactantius* would haue it) *à religando, quia per hoc pietatis vinculũ Deo religamur & obſtringimur: Of binding, becauſe by this band of piety, we are bound and knit to God.* Againe, this Religion is called *pure and vndefiled*, not onely that it might be diſtinguiſhed from the impure ſuperſtitions of the Gentiles: But alſo, becauſe it ought to be voide & ſincere from all hipocriſie and diſſimulation: With how many impurites the ſects of the *Simonians, Nicholaytans, Carpocratians*, and of the old *Gnoſtici*, were polluted & defiled, *Irenæus, Auguſtine*, & other ancient Writers do witnes at large.

Lact. lib. 4. cap. 25. Religion how deriued.

Irenæus. Auguſtine.

The firſt effect of true Religion is charity towards the *fatherleſſe & widowes*, ſignifying by them all our brethrẽ which ſtand in need of our help, but eſpecially our mercy ſhould extend to the fatherleſſe & widowes, of whõ God ſeemes to haue the greater care, becauſe they are expoſed to moſt wrong, and are deſtitute of the protectiõ of their husbãds & fathers, which

which were wont to defend them and ſtand for them; and therfore in a peculiar and ſingular manner, in
Pſalm. 68 holy Scripture, hee is called, *The Father of the fatherleſſe, and Iudge of the cauſe of the widowes.* Which appellation in very deed is moſt conuenient for the Maieſty of God; for there is a falſe, and there is a true, magnanimity of minde. The falſe magnanimity exerciſeth his rule and tyranny ouer the poore, the weake, and ſuch as are able to make no reſiſtance: But the true magnanimity of minde taketh vpon it the patronage and defence of the weak, the deſtitute, the poore, the afflicted, which want the ſuccours of this world: which is an eſpeciall property of God, yea which hee hath engraffed in the nature of the very bruite beaſts of the nobleſt kind and valour, as of the Lyon.

(*Leoni.*

Ouid. *Corpora magnanimo ſatis eſt, proſtraſſe*
The valiant Lyons wrath doth die,
To ſee proſtrate a body lie.

And

And therefore the Lord is ſaid to take eſpeciall charge of them himſelfe: *Hee keepeth the ſtranger, hee releeueth the fatherleſſe and widow:* So in his holy Law hee hath giuen a ſtraight charge vnto men, concerning widowes and fatherleſſe: *Yee ſhall not trouble any widow nor fatherleſſe child, if you vex or trouble ſuch, and ſo hee call and cry vnto mee, I will ſurely heare his cry, then ſhall my wrath bee kindled, and I will kill you with the ſword, and your wiues ſhall bee widowes, and your children fatherleſſe.* Againe, *Releeue the oppreſſed, iudge the fatherleſſe and defend the widow.* And, *enter not into the field of the fatherleſſe, for hee that redeemeth them is mighty, hee will defend their cauſe againſt thee.* Againe, *Oppreſſe not the widdow, nor the fatherleſſe, the ſtranger nor the poore:* And, *Deliuer the oppreſſed from the hand of the oppreſſour, and vex not the ſtranger, the fatherleſſe, nor the widow.* And againe, *The Lord doth right vnto the fatherleſſe and widow, and loueth the ſtranger, giuing him food and rayment:*

Pſal. 146.

Ex. 22. 22 23. 24.

Eſay 1. 17.

Zach. 7. 10

Ier. 22. 3.

Deut. 10. 18.

rayment: likewiſe in many other places. So then this place commendeth vnto vs the workes of mercy and loue towards all men that are in miſery and diſtreſſe, but chiefly towards the fatherleſſe and widow.

To this noble vertue the Son of God, by the example of our heauenly Father, exhorteth vs: *Be mercifull as your heauenly Father is mercifull;* Luk. 6.36. In which place ſome Writers obſerue a three-fold mercy to bee vſed towards our neighbout: *Fraterne ſupportationis, benignæ condonationis, temporalis ſubuentionis:* Of brotherly ſupportation, of courteous condonation, or forgiuing, of ſuccoring him with our temporall goods.

A three-fold-mercy.

1 The firſt is ſignified in theſe words, *Iudge not, and yee ſhall not bee iudged; condemne not and yee ſhall not bee condemned;* Ver. 37. The Apoſtle following this precept of the Lord, ſaith; *Beare yee one anothers burthen, and ſo fulfill the Law of Chriſt:* Gal.6 2. Where wee are forbidden to iudge raſhly of our neighbour, and the things that

are

are doubtfull vnto vs, in what mind they were done, to enterprete them in the better part. This Chriſtian charity teacheth, and the Ciuill Lawyers haue a ſaying: *Semper in dubijs benigniora ſunt præferenda:* In things doubtfull, the moſt friendly conſtruction is alwaies to bee preferred. But of this I haue ſpoken ſufficiently before.

The ſecond is the mercy of condonation, *Forgiue and it ſhall bee forgiuen you.* All excuſe at the day of iudgement is taken from him that is vnmercifull, and hard to forgiue, for it ſhall bee done vnto him as he hath done vnto others: To this the bleſſed Apoſtle Saint *Paul* counſelleth, *Col.* 3. *Forbearing one another and forgiuing one another, as Chriſt forgaue you, euen ſo doe yee.* And to this purpoſe the Wiſe-man hath a very true and notable ſaying: *Hee that ſeeketh vengeance ſhall finde vengeance of the Lord, and hee ſurely will keepe his ſinnes: forgiue thy neighbour the hurt that hee hath done* Eccluſ. 28. 1. 2. 3. 4.

vnto

vnto thee, ſo ſhall thy ſinnes bee forgiuen alſo when thou prayeſt: ſhould man beare hatred againſt man and deſire forgiueneſſe of the Lord? Hee will ſhew no mercy to a man that is like himſelfe, and will he aske forgiueneſſe of his owne ſins? O let all churliſh *Nabals* looke vnto this, the kindneſſe of whoſe lips is, as if Aſpes ſhould vomit, which with *Philocles* are turned into *bilem & ſalſuginem*, choler and brine, towards their neighbour, and for the leaſt iniury offred will be like *Diogenes*, who was called, *Canis & tuba cõuitiorum*, a dog, and the trumpet of tauntes and reproaches.

The third kinde is of ſubuention and liberality towards ſuch as are in neceſſity: there bee three degrees of this perfect charity, it muſt conſiſt in:

1 *Corde*, in heart.
2 *Verbo*, in word.
3 *Et opere*, and in deed.

This, by his owne example, the Lord commendeth vnto vs, in rayſing the widowes ſonne to life: Firſt, in

Luke 7.

in heart hee was moued with compaſſion towards her; then with kind words hee ſought, *lenire dolorem*, to caſe her griefe, ſaying; *weepe not*; thirdly, in deed, for hee reſtored him to life, and deliuered him to his mother: So, in heart wee ſhould bee touched with compaſſion of an others miſery; next with milde and kinde words to comfort our diſtreſſed brethren; and thirdly (if we haue ability) to ſuccour and releeue them; and if power bee wanting in vs, yet let vs not omit the two former, whereby wee are made partakers of others miſery. This was the affection of all the Saints of God, as holy *Iob* witneſſeth of himſelfe: *Did not I weepe with him that was in trouble?* And the Apoſtle ſaith: *Reioyce with them that reioyce, weepe with them that weepe:* And this (brethren) ſhouid wee do to all men, but eſpecially towards the fatherleſſe and widowes: For wee are members one of another, neither ſhould wee deſpiſe them becauſe they are poore and

Iob 30.
Rom. 12. 15.

and abiect, but behold Chriſt in them, who, as this our Apoſtle ſaith: *Hath choſen the poore of this world that they ſhould bee rich in faith, and heires of the Kingdome which hee hath promiſed to them that loue him:* And who accepteth whatſoeuer we do vnto them as done vnto himſelfe. But who can perſwade this, in this yron age of the world, to men deſtitute of all ſenſe of humanity, which do not onely not helpe ſuch as are in calamity, but inſult vpon them, and, by all meanes they may, encreaſe their calamity; whoſe damnation ſure ſhall bee great. The Philoſopher could tell vs: *Nihil eſſe tam ſecundum naturam, quam iuuare conſortem naturæ:* That nothing is more naturall, then to aide the conſort, or companion, of our nature. *Put vpon you* (ſaith the Apoſtle) *as the elect of God, the bowels of mercy:* If ſeruants count it a credite vnto them to weare their Maiſters colours and cogniſance, why *put wee not on the bowels of mercy*, which the Lord would

Chap. 2. 5.

Nothing more agreeable to nature then to ſhew mercy.

would haue to be his Enſigne, and which he ſo highly eſteemeth; eſpecially this being ſo excellent a note of our election? If inhumanity and cruelty be vſed among the Barbarians and Infidels; if bloud toucheth bloud, if reuenge be taken for the leaſt iniury, if they deuoure the fleſh of their brethren, what maruell is this, ſeeing they weare the Enſignes, not of our Lord and Maiſter CHRIST, but of their Maiſter *Belial*? But ſhould this bee found among Chriſtians? The Lord ſo much eſteemeth the workes of mercy and charity, and ſo much deteſteth cruelty towards our brethren, that at the laſt iudgement hee reputeth the workes of mercy as the fulneſſe of all other vertues, and cruelty and vnmercifulneſſe, to bee the full complement of all other ſinnes: *Come yee bleſſed* (ſaith hee) *for I was hungry and yee gaue me meate, &c.* but vnto the other, *Goe yee curſed, &c. for I was hungry, and yee gaue mee no meate, &c.* and the one hee receiueth

How greatly the Lord eſteemeth the works of mercy.

Math. 25.

into his eternall Kingdome, and the other hee casteth into eternall fire.

Fulgen. *Fulgentius* vpon these words of Christ, *Euery Tree that bringeth not forth, &c.* noteth, *Si sterilitas in ignem mittitur, rapacitas quid meretur?*

Raban. And *Rabanus* vpon the former place of *Mathew*, *I was hungry and yee gaue me no meate; Quid accipiet qui aliena tulit, si semper ardebit qui sua non dedit?* If he shall alwaies burne which gaue not of his owne, what punishment shall he haue which hath taken away from others which was not his owne? *I was hungry and yee gaue mee no meate: &c.* nay, I was hungry, and that little bread that I had thou tookest from mee: *I was naked, and thou cloathest mee not*; nay, that simple coate that I had thou spoylest mee off. As the Prophet cryed out, *O yee heauens drop downe righteousnesse*, because righteousnesse was banished from the earth; so may wee now cry for want of loue among vs, *O yee heauens drop* downe kindnesse and loue into our hearts, that

that the vnkind and churlish *Nabals* of our times, which are so little moued at the afflictions of *Ioseph*, as if they pertained to a forraine body, that they may know that they were not borne to liue to themselues, that they are *Coloni, non domini*, Manurers, not Lords of the earth, and as *Ierome* saith of the holy Patriarches which were rich, that they were *Dispensatores Dei, magis quam diuites appellandi*, to bee termed rather Gods Stewards, then rich-men. Indeed so well nowadaies they obserue the precept of the Gospell, that their right hand knowes not what the left doth; because neither right, nor left, doth any thing that good is. Well is it said of a Heathen, that a man should wish his wealth to bee as his coate, rather fit then too long, *Concinnam magis probo quam longam.*

Hieron.

D. K.

That the Lord might induce vs the more to mercy, hee layeth before vs the example of our heauenly Father, surely a motiue of all motiues,

if wee haue not *cauteriatam conſcientiam*, a conſcience ſeared with an hote yron, paſt all feeling, hee is louing to the vnthankefull, patient towards the ſinner, kind to the vnkind; hee maketh his Sunne to ariſe vpon the iuſt and vniuſt, and his raine is to all alike profitable; the Sunne ſhineth, the day lightneth, the fountaine watreth, the ſhewers bedeweth, all alike; nay, without his mercy wee cannot liue, conſiſt, and haue our being, one minute of an houre: If then (my beloued) we bee the children of God, if wee thinke it an honour vnto vs to bee reputed his ſonnes, if there bee in vs any loue of the *pure and vndefiled Religion*, let vs follow our Fathers ſteps, and beare ſome part of his Image: Wee cannot imitate him in his ſtrength, nor in his wiſedome, nor in his miracles; onely in the bowels of his pitty and compaſſion let vs bee like him: Let Tigers, Dragons, Beares, Lyons, bee cruell one to another; let *Scithians*, *Canibals*, which

which know not God, bee mercileſſe one towards another: Euen as God hath loued vs, let vs Chriſtians, bee mercifull, gentle, kind, one towards an other, let vs not bee ἄστοργοι, without naturall affection. The mercifull mans goods are bleſſed and multiplyed of God. I remember a ſtory, in the liues of the Fathers, of a certaine rich man, who as long as hee was liberall to the poore and needy, his goods encreaſed, ſo that hee grew very rich; but, withall, when hee waxed couetous, and gaue ouer his wonted liberality, his goods fell away, ſo that at length he became poore, and asking of an holy man the cauſe thereof, who anſwered, that as long as theſe two brethren, *Date, & dabitur vobis: Giue, and it ſhall bee giuen vnto you*, dwell together in his houſe, they kept Gods bleſſings with them; but as ſoone as he baniſhed the firſt *Date*, *Giue yee*, the other, becauſe he cannot dwell without his brother, is alſo departed and hath carried away

A Story.

Gods bleſſings with him. The noble Emperour *Veſpatian* was ſo enclined to the workes of mercy and liberality, that on a time being at ſupper, and calling to minde hee had giuen nothing that day, ſaid: *Amici, diem perdidi: My friends, I haue loſt a day:* for hee knew that at the houre of his death, hee might ſay, as *Marcus Antonius* being vanquiſhed of *Auguſtus*, ſaid: *Hæc habui quæ dedi, cætera quæ his relinquo, quomodo illa habeo, quæ velim nolim alijs trado?* The things which I gaue I haue, the reſt which I leaue vnto others, how can I count them mine owne, ſeeing whether I will or nill, I muſt leaue them vnto others.

The other effect of true Religion is innocency of our liues, to keepe *our ſelues vnſpotted of the world:* that is, not to pollute our ſelues with the filthy crimes of this world, but to keepe our ſelues pure from
Iohn 2. *the luſts of the fleſh, the luſts of the eies, and the pride of life.* This world is wont to ſpot and defile men that are plunged

plunged in the loue thereof, according to those verses:

Mundus non mundus quia mundus pollu-it. ergo
Qui manet in mundo, quomodo mundus erit?

This world is vnpure, for why? this world it staines:
How can he cleane endure, that in this world remaines?

And therefore when God called *Abraham* to the true Religion, hee gaue him this charge: *Walke before mee, and bee thou perfect.* So after hee had prescribed a Law vnto his people, and taught them his true Religion, hee requireth holinesse and integrity of life, saying: *Bee yee holy, for I the Lord your God am holy.* So the Apostle warneth vs, not to *fashion our selues like vnto this world.* And againe hee saith: *Let euery one that calleth vpon the name of Christ depart from iniquity.* O hearken vnto this

Gen. 17.
Leu. 11.
Rom. 12.
2. Tim. 2.

yee that are bond-ſlaues vnto the pleaſures of this polluting world;
Luke 8. you that ſuffer the good ſeed of admonition to bee choaked with the pleaſures of this life: you who loue to bee the ſonnes of *Pharoahs* daughter, to bee the darlings of the pleaſures of Egipt, and to ſit vpon the knees of the *Dalila* of this world, and to enioy the pleaſures of ſinne for a ſeaſon, looſe the eternall felicity in the Kingdome of heauen; you that are, as the Apoſtle noteth
2. Tim. 3.4 you, φιλήδονοι *magis quam* φιλόθεοι louers of pleaſures more then louers of God: As though there were no heauen for the godly, nor hell for the wicked. When thou calleſt to minde that thou treadeſt vpon the earth hanging like a ball in the aire, and floting in the waters, is it not euident enough vnto thee that there is a God? *Hee hangeth the earth vpon noth:ng.*

Ferra pilæ ſimilis, nullo fulcimine nixa.
Aëre ſublimi tam graue pendet onus.
God hath hanged the earth vpõ nothing. Iob 26.7.

Cum

Cum te pendenti reputas insistere terræ,
Nonne vel hinc clare conspicis esse Deũ?
When thou considerest that thou tread'st
on earth that hangs in aire.
Dost thou not clearely see by this, there
is a God-head faire.

The vse wee are to make of this doctrine is, neuer to fall in loue with this polluting world; as our intollerable greedinesse plainely sheweth that we are too much glewed to the loue of earthly things, and haue little feeling of the ioyes of our heauenly countrey, prepared for all such as loue the Lords appearing, nor yet of the sinnes of this infecting world which cleaue so fast vnto vs. O that I could by any plainnesse of teaching imprint this so profitable a doctrine in your minds. We see (beloued) in reason that the naturall heate which is within vs, by externall cold in the Winter kept in and augmented, which by the heate in Summer, opening the pores, euaporateth out, and is inwardly diminished. And verely so is it in spirituall

The Vse.

A Simile shewing the danger of worldly loue.

tuall matters, the colder wee feele the loue of the world, the more the loue of God is kindled in our hearts, and the more it encreaseth: but if we wallow in earthly delights, in the ſun-ſhine of polluting pleaſures, ô how much is the loue of God within cooled and diminiſhed in our hearts? Euen as *Dauid* was not well able to go vnder the burthen of *Saules* armour about him, but when it was taken from him hee couragiouſly marched on and ſlew that enemy of God, and his people, the great *Goliah*. So whilſt wee are laden with *Saules* armour, that is, clogged and ſpotted with the weight of this defiling world, wee are altogether vnapt to any Chriſtian combate; but if wee caſt of this weight, wee runne with alacrity as did *Danid*, encounter with this ſpirituall *Goliah*, preuaile with honour, and giue him the foyle.

1. Sam. 17. 39.

The ſecond inſeparable property then, and effect of true Religion, the Apoſtle teacheth to bee innocency

cency of life, to *keepe our ſelues vnſpotted of the world:* that is, to bee cleere from the workes of darkenes, and pollutions of wicked worldlings, to abſtaine from carnall luſts, and filthy pleaſures, to which prophane worldlings are moſt prone. The Saints of God which truely embrace the Chriſtian and ſoule-ſaving Religion, are here diſtinguiſhed from hipocrites, and falſe-profeſſors: They onely labour to bee holy and pure, both in body and minde, in ſoule and ſpirit: *in thought and worke: that they may bee preſented blameleſſe as chaſte virgines before the Lord Ieſus.* *Epictetus* compriſed all his Philoſophy in theſe two words Ἀνέχου καὶ ἀπέχου, *Suſtine & Abſtine, Beare, & Forbeare, to ſuffer euill, and abſtaine from doing euill:* And *Lactantius* ſaith, the rule of a godly life conſiſteth, in *Patience and Abſtinence.* Almighty God requireth, eſpecially of all that profeſſe his name, this innocency of life, that they keepe themſelues *vnſpotted of the world.* So when

2. Cor. 11.

Epictetus.

Lactantius.

Gen.17. when hee called *Abraham* from the idolatry of Mesapotamia to his true worship and Religion, he gaue him this charge: *Walke before mee and bee thou perfect*: So, when hee gathered his people into one Congregation and body politicke hee required of them holinesse, innocency, and integrity of life, as the effect and note of true Religion, saying: *Bee yee ho-*
Leuit.11. *ly, for I am holy*: So our Sauiour, the Authour of Christian Religion, calleth his from the pollutions of the world, when hee willeth them
Math.10. to bee as *innocent as Doues*: So the Apostle prescribing to them the Christian sacrifice, warneth them to take heed of worldly corruptions,
Rom.12. and not to *Fashion themselues thereunto*: This is also his counsell to *Timo-*
2.Tim.2. *thy: Let euery one that calleth vpon* IESVS CHRIST *depart from iniquity.*

Now the spots wherwith worldlings are chiefly defiled, are Thefts, Adulteries, and fleshly Vncleanesse, Couetousnesse, Vsury, Oppression, Drunkennesse, Pride, Enuy, Contention,

Contention, Ambition, Vaine-glory, &c. Wilt thou know now whether thou bee a true Profeſſour indeed of this pure Religion, which onely is able to ſaue thy ſoule? fall then into a ſerious examination of thy conſcience, whether thou bee not defiled with adulteries and vncleanneſſe, whether thy heart bee not ſet vpon couetouſneſſe and oppreſſion, ſtained with vſury & extortion, thy body polluted with ſurfetting & drunkennes, whether thou bee free from pride & arrogancy, void of enuy, malice, and contention; whether thou bee not ſpotted with cruelty, hardheartednes towards thy neighbour, &c. Herewith whoſoeuer is ſtained, his Religion (howſoeuer he flatter himſelfe) is not pure & vndefiled before God, for *pure Religion and vndefiled before God the Father, is to viſite the fatherleſſe & widowes, &c.* Examine thy conſcience whether thou be ſtudious of the cõtrary vertues as chaſtity, tẽperance, meekenes, loue, mercy, liberality, brotherly kindnes, &c. wherein the

the true Religion conſiſteth : which God grant vnto vs for his Sonne Ieſus Chriſts ſake , to whom, with the Holy Ghoſt, bee all honour, praiſe, power, and Dominion , for euer and euer. *Amen.*

(*****)
(***)

FINIS.